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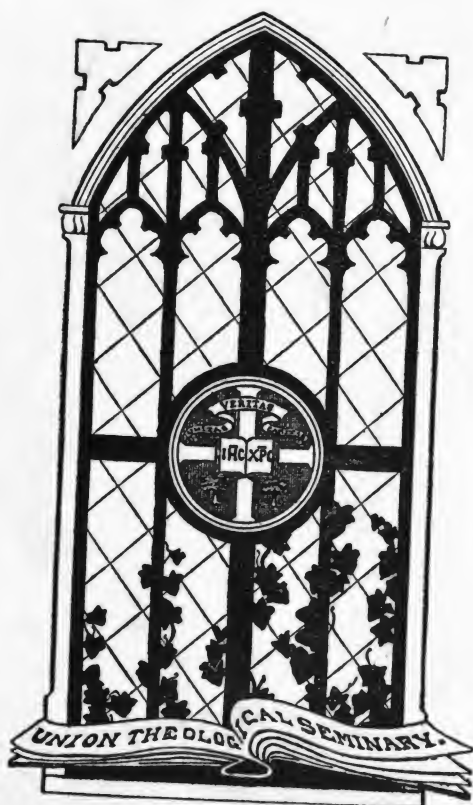
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JAN 5

1953









**EIGHT DISSERTATIONS.**



# EIGHT DISSERTATIONS

ON

CERTAIN CONNECTED PROPHETICAL PASSAGES

OF

## HOLY SCRIPTURE,

BEARING, MORE OR LESS, UPON THE PROMISE OF A MIGHTY  
DELIVERER.

BY

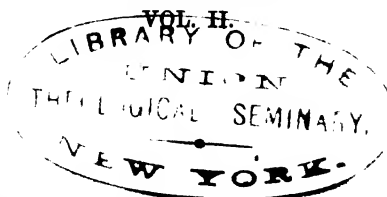
GEORGE STANLEY FABER, B.D.

MASTER OF SHERBURN HOSPITAL, AND PREBENDARY OF SALISBURY.

*Recd Jan 29 1851*

"*Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.* John i. 29.

IN TWO VOLUMES.



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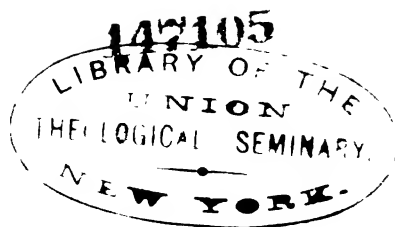
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## **DISSERTATION VI.**

**THE DESIRE OF ALL NATIONS AND THE  
DELIGHT OF THE JEWS.**

**VOL. II.**

**B**



## CHAPTER I.

### INTRODUCTORY STATEMENT.

WHEN the Jews returned from the babylonian captivity and laid the foundation of the second temple, the people at large shouted with a great shout of exultation. But, while the many thus expressed their joy, several of the Priests and Levites and heads of families, who were old men and who had seen the first temple before its destruction, wept with a loud voice, when the foundation of this latter house was laid before their eyes\*. Doubtless, they compared the two together: and, recollecting the far superior magnificence of Solomon's temple, they were naturally led to bewail the diminished glory of their nation as too painfully exhibited in the lowered condition of its principal ornament.

I. Under such circumstances, the prophet Haggai is commissioned by Jehovah to administer to them the balm of consolation.

\* Ezra iii. 11—13.

The vast superiority of the first temple, in outward pomp and splendour, he fully acknowledges ; for the fact was not to be dissembled : nay he magnifies, even industriously, the palpable inequality of the two houses\*. But he only magnifies the visible inequality, that he might give the greater force to the consolatory prediction, which he was about to deliver. Hence he charges Zerubbabel the governor and Joshua the high-priest and all the people of the land, not to be discouraged by the allowed difference between the two buildings, but to be strong in Jehovah and in the power of his might. For, however inferior the present temple might seem to that of Solomon, it was destined far to surpass it in essential glory. Within a comparatively short time, Jehovah would shake the heavens and the earth and the sea and the dry land : he would even shake all nations. Then should come THE DESIRE OF ALL NATIONS : then should this disparaged house be filled with glory, so that its glory should be even greater than the glory of the former house : and then, in this very place, should Jehovah himself give the blessings of an eminent and peculiar peace†.

\*. Haggai ii. 1—3.

† Haggai ii. 4—9. The irregularity of the original hebrew construction, in the clause *The Desire of all nations shall come*, has been accounted for by the following rule laid down by Dathe and Glass.

*The verb, to a substantive in regimen with another sub-*



II. From the general context of the prophecy, it is manifest: that the second temple was to exceed the first in glory, *because* THE DESIRE OF

*stantive, often agrees in number with the latter instead of the former.*

This rule is built upon the occurrence of numerous passages, which, as the necessity of the sense shews, are indisputably thus constructed. See, in the original hebrew, Gen. iv. 10. 1 Sam. ii. 4. Job xv. 20. xxix. 10. Nehem. ix. 6. Isaiah xxv. 3. Jerem. ii. 34.

If, however, any person should be dissatisfied with such a solution of the grammatical difficulty, the passage may equally be translated in manner following.

*I will shake all nations; and they shall come unto the Desire of all nations: and I will fill this house with glory: saith the Lord of hosts.*

For the ellipse produced by the omission of the preposition *ב* or *בְּ*, we have sufficient authority. See Jerem. xxxiv. 3. The want, therefore, of that preposition, in Hagg. ii. 7, will not render such a translation inadmissible.

With respect to the chronological notation, it will be the same according to either version. In the one, the Desire of all nations comes: and the consequence is, that the second house is filled with glory. In the other, Jehovah shakes all nations, so that they come unto the Desire of all nations: and the second house is filled with glory, through the manifestation of the Desire; who must obviously *himself* have come into the second house, ere all nations could come unto *him*, and ere the second house could be filled with glory *on account of* his advent.

I am not without suspicion, that the latter translation is the proper one: and it has the recommendation of making the present prophecy exactly correspond with that of Jacob; *And unto him shall be the gathering of the peoples.* Gen. xlix. 10. The common version, however, I retain throughout the present Dis-

ALL NATIONS was to appear within its walls during the period of its standing, and *because* he was thence to confer upon mankind the peace which had been promised to them by Jehovah.

If we inquire into the character of the person thus peculiarly designated, Malachi, in a prophecy so closely allied to that of Haggai that the two ought always to be discussed together, will give us every necessary information.

Through his mouth, Jehovah declares: that he will send his messenger to prepare the way before himself; and that, when the way is thus prepared, that very Lord whom the Jews have ever anxiously sought, even that very Angel of the covenant in whose prospective character they have ever delighted, shall suddenly come to his own temple\*.

Now the temple, into which the Angel-Lord of the covenant is to come, is, by the chronological necessity of the age of Malachi, the temple, which was built after the return from Babylon, and which in glory was to surpass the temple of

sertation: both because it is the most familiar; because it certainly appears to be grammatically tenable; and because, so far as chronological notation is concerned, it in effect specifies nothing more than what of plain necessity is involved in the other version. According to *each* translation *alike*, the Desire of all nations is to be manifested upon earth, while the second temple is yet standing.

\* Malach. iii. 1.

Solomon *because* the Desire of all nations should manifest himself within its walls.

But, as the Angel-Lord of the covenant and the Desire of all nations are thus alike to come to, or to be manifested in, the same temple, after the same manner; we may be sure, that they are one and the same person: a person, who in the prophecy of Haggai is described as a being whom all nations expected and wished for, and who in the prophecy of Malachi is represented as one whom the Jews were equally looking out for and delighting in.

This Angel-Lord of the covenant, however, is to be preceded by a messenger; who, like the harbinger of a great eastern prince, is to prepare the way before him, by levelling each symbolical mountain and by filling up each symbolical valley.

The person, thus exhibited under the aspect of a preparatory messenger, is, we are afterward told, an appearance of the prophet Elijah. For, as the messenger is to prepare the way *before Jehovah*; inasmuch as Jehovah is the speaker, who says, respecting himself, *before ME*: so is Elijah to be similarly manifested before the coming of the great and terrible day of Jehovah\*.

Now this mystic Elijah, in whom the Jews, adopting the wild speculations of the Gentiles respecting the Metempsychosis, seem to have

\* Malach. iv. 5.

expected a literal reappearance of the prophet, is, by our Lord himself, expressly identified with John the Baptist: for John came in the spirit and power, though not in the actual person, of Elijah\*.

But the office of the Baptist is declared to be that of a precursor to Christ†. And the office of the figurative messenger Elijah is similarly declared to be that of a precursor to the Angel-Lord of the covenant.

Hence, the identification of Elijah and the Baptist leads, of plain necessity, to the identification of the Angel-Lord and Christ.

The Angel-Lord of the covenant, however, is the same person as the Desire of all nations.

Therefore, the Desire of all nations is Christ: and, consequently, the glory of the second temple was to exceed the glory of the first temple, by reason of Christ's being visibly and personally conversant within its precincts.

\* Matt. xi. 10—14. xvii. 10—13. Mark ix. 11—13. John ix. 2. *Τούτων τῶν ψυχῶν, αἱ μὲν κατίσιν, ἐνδεησόμεναι σώμασι θνητοῖς, ὅσαι προσγειύτατοι καὶ φιλοσώματοι· αἱ δὲ ἀνέρχονται, διακριθεῖσαι πάλιν κατὰ τοὺς ὑπὸ φύσεώς ὀρισθέντας ὀρισμούς καὶ χρόνους· τούτου αἱ μὲν τὰ σύντροπα καὶ συνήθη τοῦ βίου ποθοῦσαι, παλινδρομοῦσιν αὐθις· αἱ δὲ πολλὴν φλυαρίαν αὐτοῦ καταγνοῦσαι, δεσμωτήριον μὲν καὶ τύμβον ἐκάλεσαν τὸ σῶμα, φυγοῦσαι δ' ὥσπερ ἐξ εἰρκτῆς ἡ μνήματος, ἄνω κούφοις πτεροῖς πρὸς αἰθέρα ἐξαρθεῖσαι, μετεωροπολοῦσι τὸν αἰῶνα.* Phil. Jud. de somn. Oper. p. 586. See Wisdom viii. 19, 20.

† Matt. iii. 3, 11. Mark i. 2, 3, 7. Luke i. 17. iii. 16, 17. John i. 26, 27. iii. 28.

III. With this conclusion, the nature of his mission exactly agrees.

Haggai foretells: that, when the Desire of all nations shall come, Jehovah *will give peace in this place*; namely, in the temple.

Isaiah, in a well known prophecy, describes the Messiah, as being eminently the Prince of peace: and declares, that, *of the increase of his government and peace, there shall be no end*\*.

Accordingly, both Jews and Christians acknowledge: that the Desire of all nations or the Angel-Lord of the covenant is the Messiah†.

What they differ in, is not the application of the character to the predicted Messiah, but the application of the character of the Messiah to Jesus of Nazareth. On the former point, they are quite agreed: on the latter, they altogether disagree.

\* Isaiah ix. 6, 7.

† Kimchi in Malach. iii. 1. Poli Synop. in Josh. v. 14. Pocock. in. Malach. iii. 1.

## CHAPTER II.

## THE PHRASEOLOGY OF THE TWO PROPHECIES.

IN discussing the point at issue between the Jews and the Christians, we must obviously attend to the language of the two prophecies themselves.

I. Respecting the Desire of all nations, it is foretold: that Jehovah will fill the second temple with glory; and that the glory of the latter temple will exceed the glory of the former temple, because it shall witness the coming of this universally desired personage.

The Desire, then, is to come, or to be manifested, during the standing of the second temple.

But the second temple was destroyed, many centuries ago, by the Romans.

Therefore, if Haggai be a true prophet, the Desire, whom the Jews themselves acknowledge to be the Messiah, must have come long since: for he was to come, while the *second* temple was standing; and the *second* temple now stands no longer.

Hence, if he be not *already* come, it is physic-

ally impossible that he *can* come during the period of the *second* temple : because the *second* temple has been long since destroyed.

1. Some jewish writers endeavour to elude the force of this very plain argument, by asserting : that the latter house, in which the Messiah is to appear, is not the *second* temple built after the return from Babylon, but a *third* temple described prophetically by Ezekiel which is to be built when the yet future restoration of Israel shall be completed\*.

\* Kidder's Demons. of Mess. part i. chap. 3. p. 29. part iii. chap. 8. p. 150. Abrav. in Hagg. quæst. 4. Isaac Chizuk Emunah, p. 289.

I shall take the present opportunity to correct what I deem a very considerable error.

It is commonly said : that the *ancient hebrew character*, which was retained and used by the Samaritans in their copies of the Pentateuch, was *discontinued* by the Jews during the Babylonian Captivity ; that the *chaldee character* of their conquerors was *adopted* by them in its place ; and that this same *chaldee character* has *continued* in use ever since.

I. Such an opinion is encumbered with the following very serious difficulty.

Numerous inscribed bricks have been brought into Europe from the ruins of Babylon. Now the writing upon these bricks is invariably in the arrow-headed character : not one, I believe, has hitherto been discovered, bearing an inscription in the character which is now used in our Hebrew Bibles and which it has been the fashion to esteem and denominate *Chaldee*. Hence, as, on the one hand, it seems obviously to follow, that the arrow-headed character was the character used by the Chaldeans or



It is superfluous here to treat of the very difficult and obscure subject of the *third* temple. Whatever may be thought of so dark a matter,

Babylonians: so, on the other hand, it seems also to follow, that the character, which we have been taught to esteem and denominate *Chaldee*, was *not* the character used by the Chaldæans or Babylonians, and consequently that it *could not* have been borrowed from them by the Jews during the Babylonian Captivity.

II. The whole matter is set in its true light by Jerome, who had made himself master both of Hebrew and of Chaldee, and who thence was well qualified to speak on the subject: though, most unaccountably, his authority has sometimes been even adduced in favour of the common opinion.

According to this learned Father, the Syrians and the Chaldæans, whose languages were closely allied to the Hebrew, used the same number of letters, with the same powers attached to them, as the Jews did; but the *characters* of their respective alphabets DIFFERED from that of the hebrew alphabet: the Samaritans, in like manner, wrote the Pentateuch with the same number of letters as that employed by Moses, but with letters DIFFERING in *form* from the then common hebrew letters: and, finally, what is a matter of CERTAINTY, Ezra, not only subsequent to the capture of Jerusalem, but likewise *subsequent even to the restoration of the temple by Zorobabel*, INVENTED other letters, which, in the time of Jerome as in the present time, were constantly used; whereas, until the days of Ezra, the same ancient character was employed both by the Jews and by the Samaritans.

Viginti et duas literas esse apud Hebræos, Syrorum quoque lingua et Chaldæorum testatur, quæ Hebrææ magna ex parte confinis est: nam et ipsi viginti duo elementa habent eodem sono, sed DIVERSIS *characteribus*. Samaritani etiam Pentateuchum Moysi totidem literis scriptitant, *figuris* tantum et *apicibus* DISCREPANTES. CERTUMQUE EST, Esdram scribam Legisque doctorem, post captam Hierosolymam et *instaurationem*

dark because future, it is plainly superfluous *here* to treat of it; since even a cursory inspection of Haggai's prophecy will be sufficient to convince

*templi sub Zorobabel, alias literas REPERISSE, quibus nunc utimur: cum, ad illud usque tempus, iidem Samaritanorum et Hebræorum characteres fuerint. Hieron. Prolog. Galeat. in librum Regum. Oper. vol. iii. p. 287. Colon. 1616.*

III. In this important and perhaps decisive passage, Jerome tells us: that, in *his* time, four DIFFERENT alphabets were employed, each alphabet, however, consisting of twenty-two letters with the same vocal powers severally attached to them; the Syriac, the Chaldee, the modern Hebrew then and since in use, and the ancient Hebrew or Samaritan. And he adds, with perfect consistency: that the modern Hebrew (which, so far from *styling* it Chaldee, he absolutely *distinguishes* from Chaldee) was INVENTED by Ezra, *subsequently to the restoration of the temple by Zorobabel, and therefore subsequently to the return of the Jews from Babylon.*

This last particular he states to be a matter of CERTAINTY: intimating, I suppose, that no person, in his days, ever thought of doubting, that the modern hebrew character, used after the return of the Jews from their captivity, was the INVENTION of Ezra.

Hence, clearly, it follows: that the present character, used in our Hebrew Bibles, is *not* Chaldee; and that that character was *not* borrowed from the Babylonians during the captivity of Judah.

IV. Under what aspect, then, are we to view it, so far as the *rationalè* of its adoption is concerned?

Jerome assures us, as a certain and acknowledged fact; that it was an INVENTION of Ezra: and I will venture to add; that it is neither more nor less than a cursive mode of writing the ancient hebrew character, adopted for the sake of its greater facility and therefore of its greater rapidity.

any rational critic, that *that* prophecy can have no relation to a still distant *third* temple.

1. For the substantiation of this hypothesis built upon Jerome's assertion of an alleged indisputable and incontrovertible *fact*, let any one, letter by letter, compare the inflexible and jagged forms of the ancient hebrew or (as it is generally called) samaritan character, with the much more facile and rapid forms of Ezra's modern hebrew character: and he will, readily, both detect the palpable mutation of the one character from the other, and perceive the *principle* of the alteration made in the several forms of the letters themselves.

At a still later period, for the manifest purpose of increased graphical ease and rapidity, the cursiveness of Ezra's hebrew character was, by the Rabbins, systematically rendered yet more cursive: and, in this sort of running hand, which in truth is illegible to a person conversant only with Ezra's hebrew character, their works are not unfrequently printed. The more flowing character, thus ultimately rounded off or disangularised, is, I believe, denominated *Rabbinical Hebrew*.

2. I may remark, that the greek character has undergone a strictly analogous process.

Originally, no letters were used, save capitals or (as they are technically styled) uncials. But, as may readily be supposed, great inconvenience was found in the writing of so angular and inflexible a character. Hence, in the first place, the small or cursive letters were gradually invented: and, in the next place, those combinations of cursive letters, which may be expressed without taking off the pen and which are usually denominated *contractions*, were contrived and adopted. Ezra's hebrew alphabet, on the contrary, seems to have been struck off at a heat, at a single determinate time, and by a single intelligent individual who worked systematically upon a fixed principle and for a defined object.

V. The notion of the present hebrew character being Assyrian

The house, *then actually building* after the return from Babylon, that is to say, the *second*

or Chaldee seems to have originated from the ambiguity of the word *Ashur*, which denotes either *Assyria* or *Blessed*.

After the return from Babylon and the adoption of Ezra's alphabet on the part of the Jews, the more ancient character was left to the hated Samaritans. Hence the new mode of writing was contradistinctively styled *Ashurith* or *The Blessed Character*: an appellation, which, by an easy mistake, gave rise to the common opinion, that the Jews adopted the *Assyrian* or Chaldee Alphabet.

Cur vocatur *Assurit*? Quia, nimirum, *Beatificata* est in scripture. Talmud. Tractat. Sanhedr. c. ii. apud de Voisin. Observ. in Prooem. Raymund. Martin. Pug. Fid. p. 105.

1. Though such, I believe, is a true account of the import of the term *Ashurith*: yet, upon the basis of this import, some of the Rabbins built the utterly untenable opinion, that the alphabet of Ezra was the ancient or original hebrew character, and that it was styled *Ashurith* or *The Blessed* because the tables of the Law were written in it by the finger of God.

Non est dubium, hanc scripturam, quæ vocatur *Assuri*, esse scripturam sanctam qua scriptæ erant tabulæ: et ideo dicta est *Sancta*. Talmud. Tractat. Megil. c. i. Ibid. p. 105.

2. This statement sufficiently shews the *mode*, in which the common error originated.

The Jews, at least as early as their pretended oral Law was committed to writing in the Talmud by Rabbi Judah whom they preëminently denominated *Rabinu Hakadosch*, were accustomed to bestow the name of *Ashurith* (אשורית) upon the alphabet of Ezra. *They* meant, by that title, nothing more than *The Blessed Character* or *The Sacred Character*: but *others*, in plain opposition to the rational account given by Jerome and practically confirmed by the comparison of the Ezraic Alphabet with the Samaritan, supposed them to mean *The Assyrian Character* which was construed to be the Chaldee or Babylonian.

temple, is clearly the house placed in comparison with the temple of Solomon: for the old men, who had seen the one, wept when they saw the other. But, that the temple *then building* was the temple in which the Desire of all nations should be manifested, is abundantly plain from the perfectly unambiguous language of Haggai. *I will fill THIS house with glory, saith Jehovah of hosts: the glory of THIS latter house shall be greater than that of the former.* Here, to say nothing of the studied antithesis between the terms *latter* and *former*, viewed connectedly with the comparison instituted between the temple of Solomon and the temple *then building*: to say nothing of this studied antithesis, which, according to the rabbinical gloss, produces no sense at all; the demonstrative pronoun *THIS*\*, carefully used in both places, determines *the house which should be filled with glory* or *the latter house whose glory should exceed that of the former*, to be *the house THEN building*, or, in other words, to be *the SECOND temple*.

The expression, *THIS house*, when addressed to the restored Jews, while they were contemplating the second temple then *actually* before their eyes, and while they were mournfully comparing it with the first temple which some of them remembered: the expression, *THIS house*, must inevitably

\* Heb. in both places, הַזֶּה.

mean the house which they *then* saw, not surely a house the foundations of which are not *yet* laid after a lapse of more than twenty three centuries.

But, if **THIS** *house* mean *the* **SECOND** *temple* then building, Haggai certainly foretells : that the glory of the **SECOND** temple should exceed the glory of the *first* ; and that the Desire of all nations should be manifested, while the **SECOND** temple was still standing.

2. Other jewish writers, apparently feeling that such a gloss is utterly untenable, allow the temple spoken of to be the *second* temple, but deny that the Desire of all nations was to come during its continuance.

This denial, of course, produces the question : *How, then, did the glory of the second temple exceed the glory of the first temple ?*

In *external* appearance, the second temple was doubtless much inferior ; otherwise, the old men would not have wept at the comparison : and, with respect to its *internal* glory, the Rabbins themselves teach (with what verity I am no way concerned to inquire), that five things, which dignified the temple of Solomon, namely, the Ark, the Urim and Thummim, the Fire from heaven, the Shechinah, and the Holy Ghost, were wanting in the second temple after the babylonian captivity. Where, then, is its predicted *superior* glory ?

They answer : that the second temple stood longer than the first ; and that so, in point of

duration, it was more glorious : for the first stood but 410 years, while the second continued no less a space than 420 years\*.

The bare mention of this interpretation is enough to demonstrate its hopeless absurdity.

3. Other Jewish writers, again, if they be unable to defend their own ground, at least endeavour to assail that which is occupied by Christians.

Arguing with their opponents, on the position taken by their opponents themselves ; namely, that *The Messiah was to come while the second temple was standing* : they deny, that Jesus of Nazareth *did* come during that period. For, say they, the *second* temple had been destroyed, previous to the coming of Jesus : and that, in which he shewed himself, was a *third* temple built by Herod the great forty six years before the first passover of Jesus. Hence, even if it be allowed that the Messiah was to appear in the *second* temple, still *Jesus* cannot be that Messiah : because the *second* temple was destroyed, before *he* was born ; and that temple, in which *he* appeared, was in truth a *third* temple.

This mere modern objection was never once thought of by the more ancient Rabbins : and the reason is, because they owned no such pre-

\* Kimchi et R. Solom. in Hagg. i. 8. ii. R. Bechai in Leg. fol. 59. col. 4. Lipman. Nizach. p. 141. apud Kidder's Demons. part i. p. 28, 29.

tended *third* temple as that which is ascribed to Herod\*.

The temple of Joshua and Zerubbabel, in the time of Antiochus Epiphanes and in the ruinous wars of the Jews, was much injured : but Judas Maccabæus repaired it ; and then restored the regular worship of Jehovah. Still, however, it was in a tottering and imperfect state : and this circumstance induced Herod the great to give it a more thorough reparation. Accordingly, he in a manner almost took it down : and rebuilt it, where necessary, from the very ground. But the repaired and completed edifice was still deemed the *second* temple : for, since it was not destroyed by hostile fire like the former temple, since no period of captivity and desolation intervened, and since Herod's building was merely the building of Joshua and Zerubbabel repaired and beautified and finished ; the older Jews always reckoned, that there was only *one* temple, from the commencement of its building in the reign of Cyrus, to its destruction by the Romans under Titus. This temple they invariably called *the second house*, in contradiction to *the first house* or the temple of Solomon : and the only *third temple*,

\* Hence they sometimes even alleged the beautifying of the *second* temple by Herod, as the reason why it was more glorious than the *first* : an allegation, which clearly acknowledged, that the temple, standing in the time of our Lord, was the *second* temple. Kidder's Demons. part i. p. 29.



which they looked for, is that foretold by Ezekiel.

Such is the language used by Abravenel. With *him*, the temple of Solomon is *the FIRST house*: the temple, gradually built after the return from Babylon and finally destroyed by the Romans, is *the SECOND house*: and the yet future temple, which is the subject of Ezekiel's mysterious prophecy, is *the THIRD house*\*.

Just the same arrangement is adopted by Isaac Chizuk. He contends, indeed, for three temples: but then *the THIRD temple* is that foretold by Ezekiel, not that which was repaired and completed by Herod; for Herod's temple he rightly deems to be merely a continuation of *the SECOND*†.

Thus likewise Maimonides speaks of the devastation of *the SECOND temple*; plainly, by the phrase *devastation*, directing us to the destruction of the temple by Titus. Hence it is manifest, that he considered the temple thus destroyed, as being still, though greatly repaired by Herod, no other than *the SECOND temple*. For he rightly judged, agreeably to the universal opinion of his countrymen in his own age and in the ages which preceded it, that it was *the SECOND temple*, not *the THIRD temple*, which was devastated by the Romans‡.

\* Abrav. in Hagg. ii. apud Kidder's Demons. part iii. p. 150.

† Emunah, p. 289. apud Kidder's Demons. part iii. p. 150.

‡ Maimon. de vacca ruf. c. iii. p. 35.

And thus Josephus, at a still earlier period than any of these authorities, notwithstanding his account of Herod's reëdification of the injured and incomplete building commenced under Ezra, tells us, nevertheless: that the temple, destroyed by the Romans, was that identical *SECOND temple*, of which Haggai had laid the foundations in the reign of Cyrus\*.

This point being settled, the conclusion will remain as it was originally stated.

Since, according to Haggai, the Messiah was to come while the second temple was *standing*; and since, confessedly, the second temple is now *destroyed*: the Messiah, if Haggai be a true prophet, must have come long since.

II. The language of Malachi at once explains and corroborates the declaration of Haggai.

As Haggai foretells, that the Desire of all nations should come, and that the glory of the second temple should exceed the glory of the first: so Malachi specifically predicts, that the Angel-Lord of the covenant should suddenly come to his own temple.

Now the Jews themselves acknowledge, that one and the same person, namely *the Messiah*, is

\* Joseph. de Bell. Judaic. lib. vi. c. 4. § 5, 8. p. 1278, 1279. Hudson. Josephus twice likewise styles Solomon's temple *the first*, in direct contradistinction to that destroyed by Titus. The temple, therefore, destroyed by Titus, must of course, in the reckoning of Josephus, be *the second*.

intended, both by *the Desire of all nations*, and by *the Angel-Lord of the covenant*.

Hence, as the Angel-Lord was to come to his temple: so the manifestation of the Desire must similarly mean, that in his temple he should be manifested.

But both Haggai and Malachi flourished during the continuance of the *same* temple; that is to say, the *second*.

Malachi, therefore, in exact accordance with Haggai, predicts: that the Messiah should appear, while the *second* temple was standing.

Consequently, the necessary inference from the one prophecy will be just the same, as the necessary inference from the other. The Messiah was to come during the continuance of the *second* temple: but the *second* temple has been long since destroyed: therefore the Messiah must long since have come.

## CHAPTER III.

THE ACCOMPLISHMENT OF THE TWO PROPHECIES IN  
THE PERSON OF JESUS OF NAZARETH.

IN a manner which cannot be controverted by any fair reasoning, we have now arrived at the conclusion : that the Messiah must have come before the destruction of the second temple by Titus.

Such being the case, we may justly inquire of the Jews : what person was the Messiah, whose manifestation is thus chronologically determined.

I. Now we need only turn to the page of History, in order to be fully satisfied : that no person, save only Jesus of Nazareth, can to that character establish any claims, which are in the least degree satisfactory.

1. Theudas and Judas of Galilee severally pretended to be the Messiah. But in whatever points, *depending solely upon themselves*, they might endeavour to set up a resemblance between *his* predicted character and *their own* ; still their pretensions have been amply confuted by the event. Each of them perished : their respective followers

were scattered: and their very names are now almost forgotten\*.

Accordingly, from their fate, Gamaliel, *so far as respects the claim of any individual to be the promised Messiah*, argued most excellently to the pretensions of the first evangelists.

Though God, for certain mysterious purposes, might permit the success of an impostor; who, like Mohammed, based his claims, only on the *general* plea of his being an inspired prophet, and not on the *particular* plea of his being the predicted Messiah: yet was it wholly inconsistent with that providence, which watches over the due accomplishment of the most vitally important of all divine oracles, to allow any extensive or permanent triumph to an impostor, who avowedly rested his pretended mission on a direct and undisguised assumption of the Messiahship itself. The success of *such* a claimant would virtually destroy all certainty and all confidence in prophecy. It would, in effect (with reverence be it spoken), convict the Almighty of falsehood. Hence, on the principles of revealed religion, the matter were plainly impossible. This being the case, therefore, if Jesus of Nazareth, for whom the Messiahship had been specifically claimed both by himself during his life-time and by his disciples after his death, were no better than a mere impostor: the nascent sect, which originated from

\* Acts v. 34—37.

him, *must* soon come to nothing; and the whole nefarious project, without any need of human intervention, *must* shortly prove entirely abortive\*.

\* Acts v. 38, 39. For the character of Theudas and Judas, and for what I deem a just view of Gamaliel's reasoning, see Origen. cont. Cels. lib. i. p. 44. lib. vi. p. 282, 283. Spencer. 1658.

The whole argument turns, not upon imposture *in general*, but upon that *particular species* of imposture which consisted in a *false claim of the Messiahship*. In other words, Gamaliel does not make success the *universal* test of theological truth: he only makes success the test of theological truth *in one specific instance*; the instance, namely, of a *person's claiming to be the Messiah or the great manifested Power of God*.

Origen well sums up the whole matter, with reference to Theudas and Judas and Dositheus the Samaritan; all of whom, *on this precise and well-defined principle*, were unsuccessful impostors.

Τὸ εἰρημένον πάνυ σοφῶς ὑπὲρ τοῦ ἐν ταῖς πράξεσι τῶν Ἀποστόλων ἀναγεγραμμένου Γαμαλιήλ, οὐκ ἄλογον παραθέμενον δεῖξαι, πῶς ἐκεῖνοι μὲν ἀλλότριοι τῆς ἐπαγγελίας ἦσαν, οὔτε Ἵδιοι Θεοῦ οὔτε Δυνάμεις ὄντες αὐτοῦ· ὁ δὲ Χριστὸς ὁ Ἰησοῦς ἀληθῶς ἦν Θεοῦ Ἵδιος. Orig. cont. Cels. lib. i. p. 44.

These several impostors failed, not simply because they *were* impostors; for various impostors have been eminently successful: but because they claimed to be the predicted Power or Messiah of God; a character, which success has demonstrated to belong exclusively to Jesus of Nazareth.

Thus stated, the argument of Gamaliel is clear and conclusive: and, that such really *was* his argument, yet further appears from the circumstance of its being the precise mode of reasoning traditionally employed by the Jews. They fancy, indeed, that the Messiah is to be a great secular conqueror: but still, like Ga-

The justice of Gamaliel's reasoning would have been fully shewn in the case of Bar-Cochab and of all the false Messiahs who have started up after the destruction of the second temple, if the very era of their rise did not *itself* confute their pretensions. Their attempts have, indeed, universally failed: but, even if temporary success had attended upon them; still chronology, associated with indisputable matter of fact, would have presented an insuperable obstacle. The Messiah was

maliel, they make *the success of the claimant* to be the true test of a genuine claim to the Messiahship.

The matter is laid down, by the great authority of Maimonides, in manner following.

*If there ariseth a king of the house of David, who is studious of the Law and diligent in observing its precepts, as was David his father (that is, not only of the Law which is written, but of the oral also), and who inclineth all Israel to walk therein, and who repaireth the breaches, and who fighteth the battles of the Lord: this person may be PRESUMED to be the Messiah. But, if he prospers in what he undertakes, and subdues all the neighbouring nations round about him, and rebuilds the sanctuary in its former place, and gathers together the dispersed of Israel: then he is FOR CERTAIN the Messiah.* Maimon. in Yad. Hachazek. Tract. de regibus et bellis eor. c. xi. § 4. cited by Prideaux.

It may be proper to remark: that Gamaliel's argument is merely the argument of a sensible uninspired individual, *recorded* indeed in Holy Writ, but certainly *forming* no part of God's revelation to man. If his reasoning had been ever so unsound, the *Bible* could not have been justly made responsible for it: and the present vindication is but a sort of supererogatory compliment to the learned and acute preceptor of the great and eminently logical Apostle of the Gentiles.

to come, while the second temple was *yet standing*. But Bar-Cochab and all other more recent adventurers did not make their appearance until *after its destruction*.

2. As for the claims of Jesus of Nazareth to the character of the promised Messiah, were I arguing with a Jew, I would cheerfully let the whole question rest, upon *contingent events*, or upon *events which could not have depended upon himself had he been an impostor*.

To a different mode of conducting the discussion, a Jew may promptly reply : that an impostor might easily have availed himself of the accidental circumstance, of his being, in common with many other persons, descended from David and thence from Judah ; that he might cheaply, though falsely, assert himself to have been born of a virgin, in order that he might thus profit by a prediction of Isaiah ; that any pretender, without a shadow of difficulty, might have ridden on an ass into Jerusalem ; and that a shrewd unprincipled observer, who had read Daniel's chronological prophecy of the Seventy Weeks, and who was wicked enough to play the cheat even while he believed the divine inspiration of the Hebrew Scriptures, might safely venture to foretell the approaching desolation of the holy city.

Such, no doubt, may be the easy reply of a Jew to *these* points of the debate : but, with an exception of a descent from the house of David,



which in some sort may indeed be deemed a contingent circumstance, yet which forms so necessary a basis to the claim of every impostor that *without* it his scheme would halt even at its very commencement and consequently that *without* it no decently plausible imposture would even be attempted; a Jew would not find it quite so easy to give an answer, if we confine the argument to events strictly and subsequently contingent.

Thus, to give a single instance, it is foretold by Jacob; that *Unto the Messiah shall be the gathering of the nations*\*: whence Abravenel justly states one of the necessary badges of the Messiah to be; that *The Gentiles should seek him*†.

Now it is clear; that such a gathering of the Gentiles is an event, at once *strictly contingent*, and at the same time *professedly subsequent to an assumption of the Messiahship*: that is to say, it is an event, upon the *actual occurrence* of which an impostor must of necessity stake the whole credit of his claim; while yet it is an event, which no impostor could *command*, or which no impostor could be *sure* of producing.

Accordingly we find, that all the *allowed* impostors *failed* in this particular. The nations were *not* gathered to them: their names are no longer mentioned: and the very remembrance of them remains only with the learned.

\* Gen. xlix. 10.

† Abrav. in Esai. xi.

But it is an undeniable matter of fact : that the Gentiles *have*, for many centuries, been gathered to Jesus of Nazareth. And it is an equally undeniable fact ; a fact, indeed, of necessity implicated in the very claim of the Messiahship : that *he himself, in his lifetime, openly declared*, that such would assuredly be the case, whatever opposition his followers might encounter.\*

3. Here, then, we have a person : who claimed to be the Messiah ; who exhibited all the marks of that predicted character ; who appeared during the continuance of the second temple ; and who confidently rested the truth of his mission upon the unintermitted and germinant accomplishment of a contingent event, over which, had he been an impostor, he could by no possibility have had any controul.

Consequently, by acknowledging this person to be the Messiah, we establish the exact prophetic verity of Haggai and Malachi : while, on the other hand, the Jews, by denying the justice of his claim though they pretend not now to say that any one has a better, do in effect pronounce both Haggai and Malachi, not to mention Jacob and Daniel who also distinctly specify the time when Messiah should appear, to be false pretenders to the gift of prophecy.

II. This difficulty they would fain remove by

\* Matt. xxiv. 14. xxviii. 19, 20. Mark xiii. 10. John xii. 32.

an assertion: that the coming of the Messiah is *conditional*, and that it is delayed on account of their sins.

1. But such a mere evasion cannot be allowed to serve their turn. So far from even a hint being given that the advent of the Messiah is conditional, Jacob positively declares; that he should come, before the theocratical sceptre departed from Judah: Daniel foretells; that he should come ministerially at the close of sixty nine prophetic weeks or 483 natural years from the issuing of a persian edict to rebuild the mystic Jerusalem, and that his manifestation should take place *before* the destruction of the literal Jerusalem\*: and Haggai and Malachi teach; that he should appear while the second temple, which began in their days to be built, was yet standing.

Now the epoch, thus variously though congruously pointed out, whatever more minute interpretation we may adopt of the prophecies themselves, is indisputably *past*.

Hence, no plea of *conditionality*, respecting which these prophets are wholly silent, can save them from the charge of being gross impostors, if the Messiah be not as yet manifested†.

\* See my Dissert. on Daniel's Seventy Weeks, chap. vi. § II. 1. (1.) IV. 3.

† For the evident purpose of making this plea of *conditionality* somewhat more plausible, the Jews have invented a strange fable, which is detailed in the *Jerusalem Beracoth* and in the

2. As little satisfactory is the alleged *ground* of this pretended conditionality, as the conditionality *itself*.

Instead of the coming of the Messiah being *delayed* on account of the sins of Judah, that very

*Bereshit Rabba*: that the Messiah was actually born on the precise day of the destruction of the second temple; that he remained a feeble infant during the space of five years; that he was then, to the utter consternation of Elijah who was talking with his mother, suddenly carried away by the four winds to the great sea; but that the prophet was comforted by the oracular declaration of the Bath-kol, that, after remaining four hundred years in the great sea and eighty years in the ascent of smoke with the sons of Korah and eighty years more in the gates of Rome, he should finally return to reign over every great city to the time of the end. See Raymund. Martin. Pug. Fid. par. ii. c. 6. § i. 4. p. 348, 349, 350, 351.

By this notable expedient, they are enabled to assert: that the Messiah, agreeably to the declarations of Prophecy, really *came into the world* under the second temple; but that his *appearance*, though fixed originally to the year 565 after the destruction of that temple, has hitherto been delayed on account of the sins of the people. Rabbi Joshua Ben-Levi, we are gravely told, once actually visited the hidden Messiah, whose present residence is in the gate of Rome or rather (at least according to the gloss of the Talmud) in that part of the garden of Eden which looks toward the gate of Rome. To his inquiry, as to the time when the Lord would come, Messiah replied, *Today*. Whereupon, the pious Rabbi, grievously moved in spirit on the supposition that the truth had not been communicated to him, forthwith laid his scruples and his complaint before the prophet Elijah: who soon settled the matter by the convenient gloss, *Today, provided ye will hear his voice*.

circumstance is mentioned as the *special cause* of his coming.

Daniel asserts : that the object of the Messiah's coming is to make reconciliation for iniquity\*. Therefore, at the coming of the Messiah, iniquity must prevail quite as much as at any other period.

And Isaiah, in a prophecy which the Jews themselves have acknowledged to relate to the Messiah, foretells : that he should be wounded for the transgression both of God's ancient people and of the whole world ; that Jehovah should lay on him the iniquity of all ; that he should make his soul an offering for sin ; and that he should find the entire human race gone astray like sheep†. Therefore, if such matters be predicted of the

\* Dan. ix. 24.

† Isaiah liii. 1—6. See Bp. Pearson on the Creed, note *u* on Art. ii, and notes *b* and *c* on Art. iv. vol. ii. p. 97, 98, 221—223. Oxon.

This acknowledgment on the part of the Jews led to the figment of *two* Messiahs : *one*, the son of Joseph, who is to be exposed to great sufferings, and who is finally to be put to death ; the *other*, the son of Judah, who is to conquer and to triumph over all his enemies.

It is easy to see, that such a notion has arisen from the apparently opposite prophecies, which, without distinguishing the first advent from the second advent, or rather indeed without specifically mentioning the second advent at all, announce, at once, and often in the very same passage, both the *depressed* state of the Messiah and likewise his *exalted* state. But, still, it is manifest, that no such opinion could *ever* have been adopted,

Messiah, it is manifest: that iniquity is the very *reason* of his coming, not the cause of that coming being *delayed*.

3. The point, indeed, is so clear, that some even of the Jews have fairly given up the question, and have acknowledged that the advent of the Messiah is *not* conditional.

Thus Abravenel and Hillel both think: that, although the coming of the Messiah might be *hastened* by the righteousness of the Jews, yet it could not be *delayed* by their iniquity. *If, say these writers, they deserved it not, still it shall be in its time\**.

Thus Menasseh Ben-Israel tells us: that *The coming of the Messiah is built upon the absolute promise of the blessed God†*.

And thus Bechai asserts: that, *Redemption, indeed, depends upon repentance; but, even if repentance do not intervene, the fixed time for the Messiah's advent shall not be removed‡*.

had it not been allowed that some of the prophecies foretold a *suffering* Messiah.

The text, in which the Jews discovered a Messiah Bar-Joseph, seems to be Gen. xlix. 24. They contended, that *the Shepherd, the stone of Israel*, who is doubtless the Messiah, was to proceed from *Joseph*: but the meaning of the passage is, that he should proceed from *the Mighty One of Jacob*.

\* De Cap. Fid. c. 14. apud Kidder's Demons. part iii. p. 160.

† Epist. Præfat. Spes Israel. apud Kidder's Demons. part iii. p. 160, 161.

‡ In Pent. fol. 160. apud Kidder's Demons. part iii. p. 161.

III. With this acknowledgment before us, we may fairly ask the Jews : Has the Messiah come, or has he not come ?

If he *have* come, at the time so distinctly specified by the prophets : who, and where, is he ?

If he have *not* come at that time : then, since it is at length confessed that his advent is not conditional, what are we to think of the verity of the ancient prophets ?

The modern Jews sometimes object to Christianity : that it supersedes the Law of Moses, which came from God himself ; and, therefore, that it cannot be a revelation from heaven. Their forefathers judged more accurately, on the rationally alleged authority of Jērem. xxxi. 31—33.

Dixerunt illis : Id jam non fiet, sed posthac, juxta illud Jerem. xxxi. 31—33. *Ecce dies veniunt, dicit Dominus, et feriam domui Israel et domui Juda foedus novum ; non secundum pactum, quod pepigi cum patribus vestris in die qua apprehendi manum eorum ut educerem eos de terra Ægypti, pactum quod irritum fecerunt, et ego dominatus sum eorum, dicit Dominus : sed hoc erit pactum, quod feriam cum domo Israel ; Post dies illos, dicit Dominus, dabo Legem meam in visceribus eorum, et in corde eorum scribam eam.* Ecce explicatum est tibi, censere doctores nostros felicitis memoriæ, omnes Israelitas posthac accepturos doctrinam alteram, ut prius, ex ore Dei immediatè. Midrash Antiq. in Sepher Ikkarim, lib. iii. c. 19. apud de Voisin. Observat. in Proem. Raymund. Martin. Pug. Fid. p. 152, 153.

## CHAPTER IV.

THE TRUE NATURE OF THE MESSIAH TAUGHT BY  
THE TWO PROPHECIES.

BUT Haggai and Malachi not only compel us to identify the promised Messiah with Jesus of Nazareth: they likewise unequivocally teach us the important doctrine of his true nature.

I. The Angel of Jehovah or the Angel of the Covenant is, by the writers of the Old Testament, repeatedly exhibited to us, as the peculiar God and Husband of the Levitical Church, as receiving divine worship, and as being in fact Jehovah himself manifest in a tangible human form.

Now, both the very title of *the Messenger of Jehovah*, and the express assertion of an inspired evangelist that *no man hath seen God at any time*, prove: that the Messenger must be distinct from him who sends him; that the person, who sends him, cannot be less than God; and that this person who sends must be the Paternal Divinity, whom St. John declares to have never been seen by any man.



But the Angel of the covenant foretold by Malachi, is, by Jews and Christians alike, confessed to be the Messiah.

This Angel or Messenger, however, is acknowledged by Jacob, as the God both of himself and of his fathers; the special God, in short, of the chosen race\*.

If, then, the Angel of Jehovah, *himself* no less than Jehovah, was the special God of the chosen race: the temple of that chosen race, built at Jerusalem, must of course have been dedicated to *him*. Accordingly, we learn from Malachi: that the Angel-Lord of the covenant should come suddenly to *his own* temple.

But we know, that this temple was the temple of *Jehovah*: and we know, that, by *the Angel-Lord of the covenant*, is meant *the Messiah*.

Consequently, if Messiah was to come to *his own* temple, and if that temple was the temple of *Jehovah*: Messiah is exhibited to us by Malachi, as Jehovah himself.

II. Agreeably to such an inference, that prophet bestows upon him the express name of *JEHOVAH*; notwithstanding he describes him, as being also *sent* by Jehovah of hosts.

He foretells; that Jehovah will send Elijah the prophet before the coming of the great day of *Jehovah*: and he introduces Jehovah, as saying; *I*

\* Gen. xlviii. 15, 16. Hos. xii. 2—5.

*will send my messenger, and he shall prepare the way before ME\*.*

Now the mystic Elijah, who is to act as a messenger preparing the way before *Jehovah*, is pronounced by Christ to be John the Baptist: and John the Baptist exhibits himself, as the messenger who should prepare the way before *Christ*.

Hence it is evident: that the person, whom Malachi calls *Jehovah*, and to whom he assigns the mystic Elijah as a precursor, is the very same person as that Jesus, to whom the Baptist was similarly a precursor, and whom St. John denominates *the Word of God* and *God the Word*.

III. Such also is the inference, which cannot but be drawn from the language of Haggai.

The glory of the second house, he teaches us, is to *exceed* the glory of the first house: and the assigned reason of the *excess* is; that the Desire of all nations should be manifested within its precincts and during its continuance.

But the first house was rendered eminently glorious, by the apparition of the Shechinah between the Cherubim, and by the overpowering sensible splendour of the divine presence in the day of its dedication by Solomon†.

If, then, Christ were a mere man; as in defiance both of the testimony of the primitive Church and of every sound canon of criticism,

\* Malach. iv. 5. iii. 1.

† 1 Kings viii. 3—11.

the modern Socinians would persuade us : the prophet is, in that case, made to assert ; that the second temple would be more glorious than the first, because a very holy *man* appeared in the second temple, whereas in the first nothing more than *God* appeared : in other words, the prophet is made to assert ; that the presence of a holy *man* will infallibly render a temple far more glorious, than the presence of a holy *God*.

Let Haggai, however, be understood according to the unvarying sense of the Catholic Church : and he will present us with no such extraordinary paradox.

The *same* Angel of Jehovah appeared in *both* temples. But the glory of the second was greater than the glory of the first : because, in the first, he presided over an imperfect Dispensation, which, as the Apostle speaks, was but the *shadow* of good things to come ; while, in the second, he personally introduced that complete Dispensation, which is described as being the *substance* of God's blessings to lost mankind.

## CHAPTER V.

THE MESSIAH FORETOLD, BY MALACHI, AS THE  
PERSON IN WHOM THE JEWS DELIGHT.

As an additional characteristic of the Angel-Lord of the covenant, Malachi informs us: that he should be a person, in whom the Jews delight, and whom they should be actually seeking at the very time of his sudden coming to his temple.

The Jews, therefore, according to the prophecy, were not only generally to delight in the promised Messiah: but they were likewise to be in full expectation of him, at and about the era of his advent.

I. Now the general expectation of the Jews, that the Messiah would appear about the time when Jesus of Nazareth was actually born, is a circumstance well known: and there can be little doubt, I think, that such an expectation was derived from the circumstance of their having calculated Daniel's period of Seventy prophetic Weeks, in chronological connection with the plain statements of Haggai and Malachi that the predicted Saviour would be manifested in the days

of the then standing second temple. To this general belief, indeed, was added, in the case of the holy Simeon, a special revelation, that he *should not see death before he had seen the Lord's Christ\**. But that the belief *was* general, is evident from the language used respecting Anna the prophetess: for, having herself beheld the infant Jesus, *she spake of him*, we are told, *to all those who were expecting redemption in Jerusalem†*.

As the Jews, however, rejected their Messiah when he actually came, but as the same principle made them still look out for him; we find, from Tacitus, that the expectation yet continued even to the very siege of their capital: and he particularly mentions, that the expectation itself was derived from the sacred books of the priesthood‡.

The ground of such a persuasion was not, in itself, unreasonable. Aware of the difficulty of determining the precise era from which the Seventy Weeks were to be computed, denying that the Messiah had already come, and knowing both from Haggai and from Malachi that he was to appear in the days of the second temple:

\* Luke ii. 25, 26.

† Luke ii. 38.

‡ Tacit. Histor. lib. v. § 13. The same testimony is borne also by Josephus. He tells us, that the matter, which principally encouraged the Jews to undertake their fatal war with the Romans, was an oracle in their sacred books, which announced: that, about that time, an universal sovereign would rise up from their country. Joseph. de Bell. Judaic. lib. vi. c. 5. § 4. p. 1283. Hudson.

when now they saw Jerusalem beleaguered by foreign armies, and when they naturally anticipated an attempt to destroy the temple; they argued, that the temple could not be destroyed until the Messiah should first come, and consequently that *now* on every account was the time when he might be expected.

Their reasoning would have been perfectly conclusive, had not the Messiah been *already* manifested. For, if he were fated to appear in the days of the second temple; that temple, consistently with inspired prophecy, could not be destroyed until after he *had* appeared. But the Romans threatened the city and the temple with destruction. Therefore *now* was the time for his revelation.

The Messiah, however, had *previously* appeared: and the prophecies, respecting his advent, had been duly accomplished. Hence the expectation of the Jews proved delusive: and hence, without any one appearing to save it from ruin, the temple was utterly destroyed.

In truth, the destruction of the second temple was a necessary part of the economy of grace. For, by its destruction, the ceremonial Law was formally abrogated: an absolute practical proof was afforded, that the Messiah had *previously* come: and every legitimate pretension of a false Messiah, who might *afterward* start up, was, on the same ground, practically confuted.

That the mode of arguing, adopted by the Jews, was such as I have stated, appears, both very curiously and very distinctly, from a circumstance mentioned by Josephus.

While the temple was actually in flames, and consequently when the matter was brought to a crisis whether the Messiah would or would not be then revealed, a mixed multitude, to the amount of six thousand persons, flocked together into one of the porticoes which had not yet caught fire. Their object in doing this was, not merely to save themselves, but to witness a miracle which they confidently anticipated. A false prophet, it seems, at that precise time when the Romans were making their attack upon the temple, had exhorted all the people in the city to repair to the sacred edifice on this special ground: that *God himself commanded them to ascend to the temple, where they should receive miraculous signs of their preservation*. Nor was this a solitary instance of the prevalence of such sentiments. *Many* impostors, suborned by the tyrants who were then in power, confidently taught the people, that they might expect assistance from heaven\*.

The ground of this persuasion, I doubt not, was that which has been already stated.

\* 'Ο Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεξομένους τὰ σημεῖα τῆς σωτηρίας. Joseph. de Bell. Judaic. lib. vi. c. 5. § 2. p. 1281. Hudson.

To the Jews it was well known : that the Messiah was to come, while the second temple was yet standing. That second temple, therefore, could not be destroyed, without his previous manifestation. Consequently, now, when the second temple appeared to be on the verge of ruin, was the time to expect his sudden personal revelation : for, if the sacred edifice should perish *without* his personal revelation, the prophecies would assuredly be frustrated.

Such was the perfectly intelligible principle, which induced six thousand of the Jews to flock so eagerly to *the temple*. They expected, as Josephus loosely tells us, *there* to receive miraculous signs of their preservation : and those miraculous signs were no other, than, as Malachi speaks, a sudden coming to his own temple on the part of that Lord whom the Jews were eagerly seeking\*.

II. But the prophet declares, not only that the Messiah was an object of general expectation among the Jews, but likewise that he was the person in whom they peculiarly delighted.

From this phraseology, their descendants are

\* I think it probable, that, in their expectation of a sudden appearance of the Messiah ere the temple should be destroyed, the Jews were *confirmed*, by a *literal* interpretation of a prophecy of Zechariah understood and applied as relating to the siege which Jerusalem was *then* undergoing through the agency of the Romans. See Zechar. xiv. 1—4.



wont to deduce an argument against the Messiahship of Jesus.

They tell us : that, according to the terms of the prophecy, whensoever the Christ should appear, *they* were to delight in him. But they confidently appeal to the whole world, whether Jesus of Nazareth has been the object of *their* delight.

Nothing, as it appears to me, can be more egregious trifling, than such a mode of argumentation : nothing, more abhorrent from the plain sense of the prophet. He does not say ; that *they should delight in the Angel of the covenant, when he actually manifested himself* : but he says ; that *the Angel of the covenant, in whom they delighted, should come*. Now, between these two propositions, there is a most essential difference. Had Malachi advanced the former, the Jews would have rightly argued ; that, consistently with the terms of the prophecy, Jesus could not be the Messiah ; but, as he only advances the latter, he simply tells us ; that the person, in whose *anticipated* character the Jews were accustomed to delight themselves, should suddenly come to his temple.

That this latter proposition is most strictly accurate, and yet that it by no means invalidates the claim of Jesus to the Messiahship, I need scarcely to insist.

The worldly-minded children of Abraham pleased themselves with those vivid descriptions

of the promised Saviour, which exhibit him as a mighty and victorious sovereign. In his character *thus* portrayed, they delighted : and they eagerly hailed his appearance, because they expected, that he would enable them to throw off the roman yoke, and that he would make them the head of the nations.

According to Malachi, then, the person, in whom *by anticipation* they delighted, was to come suddenly to his temple : but the prophet gives no hint, that they would equally delight in him when he *had* come. In fact, if he *did* give any such hint ; that is to say, if his prophecy *really* declared what the Jews ascribe to it : he would directly contradict another most important prediction relative to the treatment which the Messiah was to experience. Isaiah teaches us : that he should be despised and rejected of men ; that, when the Jews should see him, there would be no beauty that they should desire him ; and, consequently, that they would hide their faces from him and esteem him not\*. Now, if such was to be his

\* Isaiah liii. In another passage, the same prophet yet more strongly intimates, that the Messiah should be even *the abhorred* of the nation. Isaiah xlix. 7. Thus we have a remarkable *apparent* contradiction of Malachi, on the part of Isaiah. According to Malachi, the Messiah was to be *the person in whom the Jews delight* : according to Isaiah, the Messiah was to be *the person whom the nation of the Jews abhorreth*. The two predictions seem irreconcilable : yet each is equally and most accu-

treatment at the hands of his countrymen, they plainly could have no delight in him at the time of his *actual appearance*. The two predictions, therefore, of Malachi and Isaiah, if we adopt the jewish interpretation of that of Malachi, directly contradict each other. But, if we allow Malachi to speak for himself, instead of distorting his very accurate language by a gloss which the Jews have invented merely to fabricate an argument against Christianity: they perfectly harmonise.

According to Malachi, the Angel of the covenant, in whose *anticipated* character the Jews greatly delighted, shall suddenly come to his temple.

According to Isaiah, when the Messiah shall have *actually* come, and when he shall stand revealed in his *true* character: the Jews will despise and reject him.

In the person of Jesus of Nazareth, these two several declarations are found to harmonise with the minutest accuracy.

rately true. The *expected* Messiah has ever been the delight of the Jews: the *manifested* Messiah has ever been their abhorrence.

## CHAPTER VI.

THE MESSIAH FORETOLD, BY HAGGAI, AS THE  
DESIRE OF ALL NATIONS.

WHILE Malachi announces the advent of the Messiah, as the person in whom the Jews delight : Haggai foretells his appearance under the kindred aspect of his being the Desire of all nations.

This last prediction is very remarkable : yet is it likewise strictly accurate.

From whatever cause the circumstance may have originated, an expectation of some great and extraordinary Prince, who should obtain the sovereignty of the world and who should introduce a golden age of peace and happiness, prevailed, with this modification or with that modification, in almost every part of the globe, both before the actual advent of Christ, and also down as late as the destruction of Jerusalem by the Romans.

I. Let us begin with directing our inquiries to that part of Asia, which may be fairly viewed as comprehending at the least its western moiety.

Josephus and Tacitus inform us: that, both before and during the siege of Jerusalem, an expectation prevailed very generally among the Jews, than an universal sovereign was shortly about to rise up from the land of Judæa\*.

But this expectation was by no means confined to the house of Israel. Suetonius explicitly declares; that the same belief was widely spread throughout the whole East: and he adds; that it was no persuasion of a mere modern growth, but that it was an ancient and unvarying opinion†.

I have no wish to press the words of Suetonius further, than they will legitimately warrant. Hence, by his large expression of *The whole East*, I profess to understand no more, than Asia so far as known to the Romans or Asia in its western moiety.

II. We have evidence, however, that the same expectation had spread itself eastward far beyond both the sovereignty and even the accurate geography of Rome.

1. The very name of the Magi, noticed by St. Matthew, indicates them to have been, either Persians, or at least closely connected with Persia.

\* Joseph. de Bell. Judaic. lib. vi. c. 5. § 4. p. 1283. Tacit. Hist. lib. v. § 13.

† Percrebuerat Oriente toto vetus et constans opinio: *Esse in fatis, ut, eo tempore, Judæa profecti rerum potirentur.* Id, de Imperatore Romano, quantum eventu postea, prædictum patuit, Judæi, ad se trahentes, rebellârunt. Sueton. in vit. Vespas. c. iv.

Now the evangelist's account of them is this. While they were yet in the East, and before they had quitted their own country, they beheld an unusual star : from its appearance, they inferred the birth of one, whom they styled *King of the Jews*, and whom they evidently viewed under the aspect of a long expected Deliverer : and they undertook a long and painful journey from their native land, for the express purpose of worshipping him and of offering to him presents indicative of his acknowledged præminence\*.

Since, then, they beheld the star *while yet in the East*, and since they drew their inference from its appearance *while yet in the East* also : there plainly must *already* have existed in their eastern country an expectation of some mighty and beneficent Prince, who should be born King of the Jews, whose birth was in some manner connected with the appearance of an unusual star, and who might justly receive their most lowly homage.

How such an expectation *originated*, is another question. At present, I am concerned with the mere fact of its *existence* : an existence, so far as I can judge, rendered indisputable by the whole tenor and purport of St. Matthew's narrative.

2. The Persian Magi were brethren of the Indian Maghas or Brahmens : and they seem

\* Matt. ii. 1, 2, 7—11.

always to have had a close mutual intercourse and connection.

Hence, under the influence of the same expectation, the reigning Emperor of Hindostan, in the first year of the Christian era, sent messengers into the West, for the purpose of inquiring, whether the wished for royal child had really made his appearance.

This persuation was of no modern date : for it was current, we are told, all over India ; and it equally prevailed, both among the learned and the unlearned.

Long before the christian era, a renovation of the world, through the agency of a Saviour who should be a King of peace and justice, was universally expected. Such an expectation is frequently mentioned in the Indian Puranas. The earth complains, that she is ready to sink back into the central Hades under the accumulated load of the iniquities of mankind. On this, that divinity, who in the oldest pagodas is depicted as trampling upon the head of the serpent while the serpent bites his heel, administers comfort by an assurance : that a Saviour would come, to rectify all things, and to abolish the tyranny of evil demons. That Saviour is to be born incarnate of a virgin, even as he has already been similarly born incarnate : and, to this day, his votaries declare ; that his incarnation was foretold, several

thousands of years, though some say one thousand only, before its occurrence\*.

3. A similar expectation of the great Deliverer had also pervaded China.

Confucius was accustomed to say: that *The Holy One must be sought in the West*.

His saying was carefully handed down to posterity: and, at length, in the year 64 after the christian era, the Emperor Mimti, we are informed, sent messengers into the western regions of India, to inquire for the expected Holy One. Here they found an impostor: who, availing himself of the same general expectation, had claimed to be an incarnation of the virgin-born deity. Upon this, the messengers returned into their own country, satisfied with having accomplished the object of their embassy: and the impostor's modification of an ancient superstition, the superstition which usually bears the name of *Buddhism*, was forthwith introduced by the Emperor into China; whence, about the same period, it was brought likewise into Japan.†

III. Nor was a parallel expectation unknown in the West.

From the later collection of Sibylline Oracles, which was made for the purpose of supplying the

\* Asiat. Research. vol. x. p. 27, 28, 47, 48.

† Du Halde's China. vol. i. p. 360, 361. Le Compté's China. p. 118, 200.



place of the ancient volumes destroyed by fire with the Roman Capitol, an oracle, as we are told by Suetonius, was produced, 63 years before the christian era, in which it was announced : that *Nature was on the point of bringing forth a King to the Roman People\**.

This circumstance excited a vivid expectation of the birth of some remarkable sovereign : which expectation more than once showed itself, at different seasons and on different occasions, down to the time in which the poet Virgil flourished.

What Suetonius has given us in brief, Virgil has given us under a more ample form.

The person, who was the expectation and the desire of the Gentiles, was, according to the cumèan or sibylline verses, to be, a new progeny descending from the lofty heaven, the dear offspring of the gods, the mighty child of Jupiter. In his days, the golden age was to return : wickedness was to be banished from the earth : and the whole globe was to be ruled by him in a state of unexampled pacification. The serpent, with every poisonous herb, was then to perish : the herds were no longer to fear the rapacity of the lion : honey was to distil spontaneously from the oak : the ruddy grape was to hang from the uncultivated bramble : the assyrian spikenard was

\* Regem Populo Romano Naturam parturire. Sueton. in vit. August. c. xciv.

every where to flourish without cultivation : and a new series of better ages was to commence\*.

To apply such heightened phraseology to a son of Pollio seems an unreasonable and incongruous exaggeration. But, whatever may have been the flattery of the poet (who, in truth, if this were *really* his application, would have only followed the example of his predecessors), Virgil, for the prophecy *itself*, refers us to the Cumæan Oracle : and that Oracle, as we find from Suetonius, was certainly in existence 63 years before the christian era.

I may again remark, that, at present, I am concerned only with *facts*. The *origination* of such facts constitutes an entirely different line of discussion.

Enough, I think, has been said, to shew : how accurately the promised Saviour is described by Haggai, as being the Desire of all nations.

IV. Such being the general expectation of the Gentiles, the coming of the Angel-Lord of the covenant to his temple is attended with a great and universal concussion.

*Thus saith Jehovah of hosts : Yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land ; even I will shake all nations : and the desire of all nations shall come.*

The prophet himself, we may observe, explains to us ; that this general concussion of the world,

\* Virgil. Poll. ver. 1—10, 13—30, 46—49.

subdivided into its constituent parts of the heavens and the earth and the sea and the dry land, is a symbolical or moral concussion : for he exhibits it as being synonymous with a concussion of all nations.

To this concussion, the advent of the Messiah has an immediate reference. The Desire of all nations comes : and all nations are, at his coming, shaken of Jehovah\*.

Now the event, to say nothing of the statement of many other predictions, has determined the concussion to be a mighty theological revolution.

It means, no doubt, the subversion of idolatry among the expecting nations and the erection of Christianity upon its ruins.

This grand concussion began in the apostolic age : but we are to view it, I conceive, as not terminating until the complete day of millennial purity.

Then, at length, shall every strong-hold of iniquity be shaken down : and then, according to the sure word of prophecy, shall the religion of the Messiah be firmly established upon the everlasting hills.

\* The sense will be substantially the same, though perhaps somewhat more pointed, if, understanding the conjunction in its common import of *inductiveness*, we adopt the other translation noticed above.

*I will shake all nations, so that they shall come to the Desire of all nations.*

**DISSERTATION VII.**

**THE UNIVERSAL EXPECTATION OF A MIGHTY  
PRINCE.**



## CHAPTER I.

### INTRODUCTORY STATEMENT.

THERE is a question closely connected with the prophecies respecting the advent of Messiah the Prince, which has often excited no small speculation, and which certainly well deserves the serious attention of the theological inquirer.

I. The naked historical fact; that, *About, and before, and some time after, the advent of Christ, a general expectation, from East to West, prevailed, that, for the happiness of mankind, a great and beneficent universal Sovereign was shortly to make his appearance in the world:* this naked historical fact is, by competent evidence, too well established, to leave any room for controversy.

II. Nor is there any greater room for controversy, as to the circumstance: that *This identical fact was virtually predicted by Haggai more than five centuries before the christian era.*

In foretelling the revelation of the Messiah, that prophet announces him under the emphatical and significant title of *The Desire of all nations*\*.

\* Hagg. ii. 7.

Hence, if the Messiah, *antecedently* to his coming, was to be the Desire of all nations : it is evident, that, *about* the time of his coming, all nations must be desiring and expecting him.

Doubtless, as in the parallel case of the Jews, with whom, by anticipation, the Angel-Lord of the covenant was to be *a delight*\* ; the Gentiles might desire the expected Prince, rather under the false impression of their own imaginings, than agreeably to the strict reality of his true character : but still that Prince was to be so much a general object of flattering expectation, that he might well and appropriately be termed *The Desire of all nations*.

Accordingly, as was the prophecy, so was the event. Christ made not his appearance, like Mohammed, unlooked for and unexpected : but he came, when an expectation of some extraordinary Prince, both among Jews and among Gentiles, was universally prevalent.

III. Now such an expectation among the Gentiles, who in religious opportunities were circumstanced very differently from the Jews, could not have originated without some sufficient CAUSE.

The CAUSE *itself*, whatever it might be, was, indeed, ordered, in the course of God's providence and moral government of the universe. But still, to produce the EFFECT, an adequate CAUSE there *must* have been.

\* Malach. iii. 1.

Hence, as developing the wisdom and goodness of all the divine dispensations, it will be both interesting and useful to inquire into the nature of that predisposing CAUSE, which produced this general expectation among the Gentiles.



## CHAPTER II.

THE ORIGIN OF THE EXPECTATION OF A GREAT PRINCE, WHICH PREVAILED IN WESTERN ASIA.

AN inquiry into the ORIGATION of the general persuasion, that *A great Prince was shortly about to appear and to obtain the sovereignty of the universe*, will most fitly begin with that extensive district of Western Asia, which was familiarly known to the Romans.

I. As for the ACTUAL EXISTENCE of such an expectation in the region thus geographically defined, it is, as a simple matter of fact, established by the most unexceptionable testimony.

1. Suetonius tells us: that, *Throughout the whole East*, by which expression we must obviously understand the East as known to the Romans, *an ancient and constant opinion had long prevailed; that They who proceeded from Judæa, were fated to obtain the sovereignty of the world*\*.

\* *Percrebuerat Oriente toto vetus et constans opinio: Esse in fatiis, ut, eo tempore, Judæa profecti rerum potirentur. Id, de*

2. Exactly the same expectation is said, by Josephus and Tacitus, to have been taken up by the Jews, before and during the time when Jerusalem was besieged by the Romans: an expectation, which, in truth, was their chief incitement to the rash adventure of commencing hostilities.

According to both those historians, the persuasion was: either, as Tacitus gives it, that *The East was about to obtain the præeminence, and persons proceeding from Judæa were shortly to acquire dominion*; or, as Josephus gives it, that, *About that time, some one person, from the country of the Jews, was about to gain an universal sovereignty*\*.

3. Hence from the unexceptionable evidence of strict circumstantial coincidence, it is quite clear: that *One and the same expectation, whether*

Imperatore Romano, quantum eventu postea patuit, prædictum, Judæi, ad se trahentes, rebellârunt. Sueton. in vit. Vespas. c. iv. p. 280.

\* Pluribus persuasio inerat, antiquis sacerdotum literis contineri: *Eo ipso tempore fore, ut valesceret Oriens, profectique Judæa rerum potirentur.* Quæ ambages Vespasianum ac Titum prædixerant. Sed vulgus, more humanæ cupidinis, sibi tantam factorum magnitudinem interpretati, ne adversis quidem ad vera mutabantur. Tacit. Histor. lib. v. § 13.

Τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμὸς ἀμφίβολος ὁμοίως ἐν τοῖς ἱεροῖς εὐρημένος γραμμασιν, ὥς, κατὰ τὸν καιρὸν ἐκείνον, ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Τοῦτο οἱ μὲν ὥς οἰκεῖον ἐξέλαβον, καὶ πολλοὶ τῶν σοφῶν ἐπλανήθησαν περὶ τὴν κρίσιν· ἐδήλου δ' ἄρα περὶ τὴν Οὐρεσπασιανοῦ τὸ λόγιον ἡγεμονίαν, ἀποδειχθέντος ἐπὶ Ἰουδαίας αὐτοκράτορος. Joseph. de Bell. Jud. lib. vi. c. 5. § 4, p. 1283.

*as prevalent throughout the whole East or as eminently fostered by the Jewish People, is alike intended and spoken of, both by Suetonius, and by Tacitus, and by Josephus.*

II. Now Suetonius contents himself, with mentioning the bare FACT, of *The ancient and constant existence of such an expectation* : as to its ORIGIN, he is silent.

But his silence is amply compensated by the joint communication of Josephus and Tacitus.

According to the distinct and explicit testimony of those two authors, *the expectation in question originated from the sacred books of the Jewish Priesthood\**.

III. This, then, is the testimony : and it is easy to shew, how an expectation, thus originating, spread far beyond the mere Hebrew Nation, and diffused itself over the whole East so far as the East was known to Suetonius and to the Romans.

Nearly three centuries and a half before the sacking of Jerusalem, the Old Testament had been translated into Greek : and, during the lapse of that period, numerous Jews had been settled in the cities of Egypt and of the East.

Hence it is easy to understand : how, from the various prophecies of the triumphant universal

\* Χρησμός ἀμφίβολος ὁμοίως ἐν τοῖς ἱεροῖς εὔρημένος γράμμασιν.  
Joseph. de Bell. Jud. lib. vi. c. 5. § 4. p. 1283.

Antiquis sacerdotum literis contineri. Tacit. Histor. lib. v. § 13.

Sovereignty of the hebrew Messiah, and, among them, from Daniel's strictly chronological prophecy of the Seventy Weeks, an ancient and constant opinion, to adopt the words of Suetonius, that *Those, who proceeded from Judæa, were destined, about that time, to obtain supreme dominion*, had prevailed throughout the whole East so far as the Romans were acquainted with Asia\*.

By the dishonest flattery of Josephus, indeed, and by the not unnatural interpretation of Sueto-

\* On the authority of Aristobulus, and citing indeed his very words as addressed to Ptolemy Philometer, Clement of Alexandria states : that there had been a Greek Version of the Hebrew Scriptures, considerably more ancient than that of the Seventy. For the Version of the Seventy was made under the superintendence of Demetrius Phalereus : but the more ancient Version was the work of another translator, who flourished previous to the sovereignty of Alexander and the Persians. To this older Version, Aristobulus supposes Plato to have been greatly indebted.

Διειρμύνεται δὲ πρὸ Δημητρίου, ὅφ' ἑτέρου, πρὸ τῆς Ἀλεξάνδρου καὶ Περσῶν ἐκκρατήσεως, τὰ τε κατὰ τὴν ἐξ Αἰγύπτου ἐξαγωγήν τῶν Ἑβραίων τῶν ἡμετέρων πολιτῶν, καὶ ἡ τῶν γεγονότων ἀπάντων αὐτοῖς ἐπιφάνεια, καὶ κράτησις τῆς χώρας καὶ τῆς ὅλης νομοθεσίας ἐπεξηγήσις. Aristob. apud. Clem. Alex. Strom. lib. i. Oper. p. 342. Vide etiam Euseb. Præpar. Evan. lib. ix. c. 6. lib. xiii. c. 12.

It has been litigated, whether such a Version of the Hebrew Scriptures ever existed. Perhaps the opinion of the learned Huet, founded indeed upon the words of Aristobulus himself, bids fairest to propound the truth. He thinks, that there actually was a Translation, but that it comprehended only certain parts of the Pentateuch. See Huet. Demons. Evan. prop. iv. § II, III. p. 238—240.

nius and Tacitus, the oracle was applied to the lofty fortunes of Vespasian and Titus : but, as the express statement both of Josephus and of Tacitus refers us, for its ORIGIN, to the sacred Books of the Old Testament ; so, with those Books in our own hands, we can have no reasonable doubt, as to the specific portions of them which gave rise to the widely prevailing opinion.

## CHAPTER III.

THE ORIGIN OF THE EXPECTATION OF A GREAT PRINCE,  
WHICH PREVAILED IN ROME AND IN ITALY.

HITHERTO, our course has been perfectly clear and easy : but the appearance of a kindred opinion in the West, more than 60 years before the christian era, and consequently more than 130 years before the sacking of Jerusalem, may require a somewhat larger discussion.

With the eight books of the spurious Sibylline Oracles collected by Opsopoeus, or with those pretended fragments which occur in the writings of the early christian Fathers, I shall have no concern. To say the very least of them, they cannot but have received the heightening touches of pious fraud : and, if we admit them as they are *now* presented to us, we shall be driven to the strange allowance, that the Pagans had prophecies, respecting the actions and character of the Messiah, *more* minutely definite and particular than the prophecies of Holy Writ itself\*.

\* Strange to say, Clement of Alexandria was so imposed upon, that he absolutely adduces, as genuine, a gross forgery, in which

Yet, while such productions will be thrown aside by every sober inquirer, we still have distinct and satisfactory evidence: that, so early as the year 63 before the christian era, an oracle, closely allied to the opinion which long and widely prevailed in the East, made its appearance in Rome and Italy.

As preserved by Suetonius, the oracle was to the following purport.

NATURE IS BRINGING FORTH A KING TO THE ROMAN PEOPLE\*.

St. Paul himself recommends the diligent study of the Sibyl and of Hystaspes, on the ground, that they teach the unity of the Godhead, and that they predict with extraordinary clearness the Son of God and the opposition made to him and the persecution of his followers and his long endurance and his presence in this world. See Clem. Alex. Strom. lib. vi. p. 636.

Perhaps it is still more astonishing, that the learned J. Vossius should gravely vindicate the genuineness of the alleged recommendation of St. Paul.

Frustra quærumt, *Ubinam hoc dixerit Paulus?* Ac si nihil dixisset aut scripsisset Apostolus, nisi quod indoctis placeat. Sufficiat nobis, affirmasse hoc Clementem, virum sanctum, et cum multis apostolicis viris conversatum, ut non uno loco ipse de se testatur. J. Voss. de Sibyll. Orac. c. vi. p. 35.

\* Auctor est Julius Marathus, ante paucos quam nasceretur menses, prodigium Romæ factum publicè, quo denunciabatur: REGEM POPULO ROMANO NATURAM PARTURIRE. Senatum exterritum censuisse, ne quis illo anno genitus educaretur: eos, qui gravidas uxores haberent, quo ad se quisque spem traheret, curâsse, ne Senatusconsultum ad cerarium deferretur. Sueton. in vit. August. c. xciv.

This oracle happened to have been promulged a few months before the birth of Augustus Cesar : and that prince, several years afterward, actually obtained the sovereignty of the Roman Empire. Such a combination of circumstances therefore, could scarcely pass unnoticed. The event seemed to be a minute accomplishment of the oracle : and the King, whom, a few months only before the birth of Augustus, Nature was said to be bringing forth to the Roman People, was, with much apparent plausibility, pronounced to be Augustus himself.

An oracle, then, which declared, that *Nature was about to bring forth a King to the Roman People*, had really become known in Italy, 63 years before the christian era.

Probably, since the Romans were wont to speak of their vast Empire as the habitable world, making *the World* and *the Empire* synonymous terms ; and, since, apparently Suetonius gives us, rather what was deemed the *purport*, than the *precise words*, of the oracle itself\* : probably the oracle may have truly run ; that *Nature was bringing forth a King to the World*.

\* Bishop Horsley remarks, with apparent truth : *Among heathen writers, I believe, it would be in vain to seek for any QUOTATIONS of particular passages from the Sibylline Oracles. They never made any. For, to produce THE WORDS of the sibylline text, would have been dangerous violation of a law, by which the publication of any part of these writings was made a*



But, however that may be, we have the testimony of a roman historian to the actual existence of a prechristian italian prophecy: that *Nature. was about to bring forth a King, whose ample dominion should at least be commensurate with the Roman Empire.*

From this circumstance springs an inquiry, as to the origination of the really existing oracle which respected the speedy birth of a powerful and widely-dominant Monarch.

I. A late eminent Prelate, in his *Dissertation on the Prophecies of the Messiah dispersed among the Heathen*, has, with his usual ingenuity, advanced the following theory.

In a very early age, and ere the Patriarchal Church finally sank into the utter darkness of apostatic idolatry, a collection of really inspired prophecies, respecting *The future advent of an anointed Prince, whose Empire should be universal, and whose government should bring back to mankind their long-lost happiness*, was committed to writing: and this collection, though but little known until Paganism was extirpated by the propagation

*capital offence.* Dissert. on the Proph. of the Messiah dispersed among the Heath. p. 9.

The Bishop, I suppose, means those documents, which, after an abundance of culling and paring, were finally admitted as genuine into the new collection. What might be the *ipsissima verba* of documents thus managed, was known only to the Fifteen-Men.

of the Gospel, was still, in many parts of the world, actually existing.

Some of these ancient prophecies formed the substance, or at least were comprised in the contents, of those books, which were offered to Tarquin by a woman who has since been usually denominated *the Cumæan Sybil*.

With respect to the woman *herself*, it was the mere superstition of subsequent ages that erected *her* into a prophetess. *She* possessed not the gift of inspiration: *she* was simply the vehicle of prophecies, which, as the Bishop strongly expresses it, *could be of no other than divine original*.

Now the very age of the delivery of the books to Tarquin proves: that the prophecies, contained in them, could not have been borrowed from Scripture through the medium of the Greek Septuagint; for that version existed not until many years after the death of Tarquin.

Neither could these prophecies have been drawn from the strictly jewish prophecies or prophecies delivered under the Levitical Dispensation, independently of and anterior to the existence of the Greek Septuagint: for the books of the Cumæan Sibyl fell into the hands of the Romans, if we may credit their historians, in an early age, when they were an obscure inconsiderable people, without any connexions in the East.

Nor, yet again, could the prophecies in question have been manufactured by the heathen priest-

hood : because both the matter and the style of them furnish an irrefragable argument, that they *could be of no other than divine original.*

Therefore, since they were neither manufactured by the heathen priesthood, nor were founded upon prophecies delivered under the Levitical Dispensation, nor were borrowed from the greek translation of the Seventy : they must have been derived from prophecies delivered anterior to the establishment of the Hebrew Commonwealth.

Consequently, they were fragments ; mutilated, perhaps, and otherwise corrupted : but still they were fragments of the most ancient and really divine prophecies of the patriarchal ages, which, independently of Scripture, had been carefully preserved and duly handed down from generation to generation.

One of these fragments was the Sibylline Oracle : that *A King should arise, whose monarchy was to be universal, and whose government would be essential to the happiness of the world.* And this Sibylline Oracle was one of the prophecies of the Messiah dispersed among the heathen\*.

1. The whole of Bishop Horsley's theory, as briefly stated above, and as even professedly in point of evidence built upon the Sibylline Prophecy now before us†, rests obviously upon the

\* Bp. Horsley's Dissert. on the Proph. of the Messiah dispersed among the Heathen. p. 3—28.

† For the fact, that *The Gentile World, in the darkest ages,*

tacitly assumed fact : that *The Oracle, which foretold the appearance of a mighty and beneficent King, was really contained in those identical ANCIENT volumes, which the Cumæan Sibyl is asserted to have sold to Tarquin.*

This is abundantly evident. For, unless the Oracle was *there* contained, we shall want the connecting link so essential to his system : the link, namely, which joins together, *the oracle in question, and the age of primitive Patriarchism during which it is supposed to have been divinely delivered.*

2. Now, for the substantiation of this necessary assumed fact, the learned Prelate has produced no *evidence* whatever : and, so far as my own reading extends, I am not aware that any such *evidence* exists.

In truth, what *evidence* we have on the subject of the oracle, while it will probably lead us to its true origination, is fatal to the hypothesis of Bishop Horsley.

II. The *ancient Sibylline Books*, purchased by Tarquin, were, as we are told from Varro by Dionysius of Halicarnassus, laid up in a stone chest : and were thus preserved in a subterraneous

*was possessed of explicit written prophecies of Christ*, I shall, says Bishop Horsley, found THE PROOF OF IT on the contents of a very extraordinary book, which was preserved at Rome under the name of *The Oracles of the Cumæan Sybil*. Bp. Horsley's Dissert. on the Proph. of the Mess. p. 6.

chamber beneath the temple of the Capitoline Jupiter.

Eighty years, however, before the christian era, the Capitol was burned down : and these *ancient Sibylline Books*, the original purchase of Tarquin, perished in the conflagration.

To remedy this calamity, deputies were sent, by a decree of the Senate, to various places in Italy and in Asia and in Sicily and in Greece and in Africa, for the purpose of making a *new* collection of Sibylline Oracles which might supply the place of the *ancient* destroyed collection.

Accordingly, the Oracles, which were extant in the time of Dionysius, were *not* the Oracles sold to Tarquin by the Sibyl : but they were prophecies, or pretended prophecies, which had been brought some from one city and some from another, and which by private individuals had been transcribed for the above specified purpose.

Hence, as might obviously be expected, the necessary consequence was : that, down even to the time of Tiberius Cesar, though transcribed and corrected copies of these Oracles were deposited in the Capitol, when rebuilt and reconsecrated ; yet, as we are informed by Tacitus, the documents, from which such copies were made, still remained, though politically alleged to be spurious, in the possession both of cities and of private individuals\*.

\* Οὗτοι διέμειναν οἱ χρησμοὶ μέχρι τοῦ μαρσικοῦ κλήθεντος πολέμου,

These circumstances are very fairly noticed by Bishop Horsley : but, assuming throughout, as a certain fact, *The existence of the oracle respecting The Great King in the original ANCIENT collection*, he enters upon no inquiry, *Whether that oracle was*

κείμενοι κατὰ γῆς ἐν τῷ ναῷ τοῦ Καπιτωλίνου Διὸς, ἐν λιθίνῃ λάρνακι, ὑπ' ἀνδρῶν δέκα φυλάττομενοι. Μετὰ δὲ τὴν τρίτην ἐπὶ ταῖς ἐβδομήκοντα καὶ ἑκατὸν ὀλυμπιάσιν ἐμνησθέντος τοῦ ναοῦ, εἴτ' ἐξ ἐπιβουλῆς ὡς οἴονται τινες, εἴτ' ἀπὸ ταυτομάτου, σὺν τοῖς ἄλλοις ἀναθήμασι τοῦ θεοῦ καὶ αὐτοὶ διεφθάρησαν ὑπὸ τοῦ πυρὸς. Οἱ δὲ νῦν ὄντες, ἐκ πολλῶν εἰσι σύμφοροι τῶν τόπων· οἱ μὲν, ἐκ τῶν ἐν Ἱταλίᾳ πόλεων κομισθέντες· οἱ δ', ἐξ Ἑρυθρῶν τῶν ἐν Ἀσίᾳ, κατὰ δόγμα βουλῆς ἀποσταλέντων πρεσβευτῶν ἐπὶ τὴν ἀντιγραφὴν· οἱ δ', ἐξ ἄλλων πόλεων, καὶ παρ' ἀνδρῶν ἰδιωτῶν μεταγραφέντες· ἐν οἷς εὐρίσκονται τινες ἐμπεποιημένοι τοῖς Σιβυλλείοις, ἐλέγχονται δὲ ταῖς καλουμέναις ἀκροστιχίσι. Λέγω δὲ, ᾧ Τερέντιος Οὐάβρων ἱστέρηκεν ἐν τῇ θεολογικῇ πραγματείᾳ. Dionys. Halic. Ant. Rom. lib. iv.

Relatum inde ad Patres a Quinctiliano tribuno plebis de libro Sibullæ, quem Caninius Gallus quindecimvir recipi inter cæteros ejusdem vatis : et, ea de re, Senatusconsultum postulaverat. Quo per discessionem facto, misit literas Cæsar, modicè tribunum increpans, ignarum antiqui moris ob juventam. Gallo exprobrabat, quod, scientiæ ceremoniarumque vetus, incerto auctore, ante sententiam collegii, non, ut assolet, lecto per magistros æstimatoque carmine, apud infrequentem senatum egisset. Simul commonefecit, quia multa vana sub nomine celebri vulgabantur, sanxisse Augustum, quem intra diem ad prætorem urbanum deferrentur, neque habere privatim liceret. Quod a majoribus quoque decretum erat, post exustum sociali bello Capitolium, quæsitiss, Samo, Ilio, Erythris, per Africam etiam ac Siciliam et Italicas colonias, carminibus Sibullæ, una seu plures fuere ; datoque sacerdotibus negotio, quantum humana ope potuissent, vera discernere. Igitur tunc quoque notioni quindecimvirûm is liber subjicitur. Tacit. Annal. lib. vi. § 12.

*really contained in the ANCIENT collection which perished by fire, or Whether it was merely adduced out of the LATER collection which the roman deputies had procured from the cities of Italy and Sicily and Greece and Asia and Africa.*

Yet such an inquiry is plainly the hinge, upon which the whole question turns. For, if the oracle occurred not in the *ancient* collection, and if it were produced merely out of the *later* collection, the theory of the learned Prelate will rest, I apprehend, upon no solid foundation.

Let us, then, enter upon the inquiry, which is thus evidently forced upon us by the very nature of the subject itself.

1. Perhaps it is impossible quite absolutely to prove, that *The oracle before us did not exist in the ancient collection* : for the difficulty of proving a *negative* is well nigh proverbial.

But *this* we may safely say : that we have at least very strong *presumptive* evidence of its non-occurrence in the ancient collection.

(1.) The presumption rests, in part, upon consecutive chronology.

In the year 80 before Christ, the *ancient* Sibylline Books were burned with the Capitol. About the year 73, the making of the *new* collection was in progress. In the year 66, the Capital after its reëdification was consecrated, and the *new* collection was there deposited. And, in the year 63, the oracle of *The Great King* made its appearance.

Now such a succession of facts, when chronologically arranged, speaks sufficiently for itself.

Since the oracle was first produced seventeen years after the burning of the *ancient Books*, it is clear, that it could not have been produced out of *those Books*: for, when the oracle was first produced, *those Books* had ceased to be in existence.

(2.) But it may be said: that the oracle might have been *contained* in the ancient Books, though it was not directly and immediately *produced* from them.

Against such a speculation, the presumption yet further rests upon antecedent circumstantial evidence.

At considerable length, Opsopoeus has brought together the various oracles, which, according to Livy, were successively produced from the ancient Sibylline Books anterior to their destruction: but, respecting *The future birth of a Great King either to the Roman People or to the World at large*, they are all totally silent\*.

(3.) Thus manifest is it, that no prophecy to this effect was ever *produced* from the ancient Sibylline Books: and thus strong is the presumption, that no such prophecy was ever *contained* in them.

I readily admit, that I cannot absolutely *prove* its non-occurrence in the ancient Books: because,

\* Opsop. Sibyll. Orac. p. 479. et infra.



under the present circumstances, I cannot prove *a negative*. But then certainly, *without proof*, no person can have a right even barely to *assert* its occurrence in the ancient Books: and still less, *without proof*, can he have a right to make the assertion of that occurrence *the necessary basis of a system*.

2. As chronology demonstrates, that an oracle, which was first produced in the year 63 before Christ, *could not* have been produced from the *ancient* Sibylline Books: so the same chronology distinctly points out the collection, from which the oracle of *The Great King* really *was* produced.

The *later* collection, made by the roman deputies for the purpose of supplying the place of the *ancient* destroyed collection, was deposited in the Capitol in the year 66 before the christian era: and, three years afterward or in the year 63, first appeared the oracle now under consideration.

Hence, from a mere comparison of dates, there cannot be a doubt that that oracle was produced out of the *later* collection.

(1.) Nor, when the oracle had thus become known, was it ever forgotten.

As, before the destruction of the *ancient* Sibylline Books, no one, so far as we know, ever heard of a Cumæan Oracle, familiar throughout Rome and Italy, respecting *The birth of a mighty Universal Sovereign*; and as scarcely was the *new* collection made, when an oracle to that effect

was forthwith discovered and produced : so that oracle, previous to its final appropriation to Augustus Cesar, was, more than once, with such variations and additaments as from passing events might be deemed requisite, either actually brought forward, or held (according to general report) in convenient readiness, to serve the party purposes of interested ambition.

The oracle, we may recollect, first appeared in the year 63 before the christian era.

Now, either in that very same year, or in the immediately subsequent year 62, we find Lentulus, on the alleged authority of the Sibylline Books, pretending : that *The Kingdom of Rome was destined to be possessed by three successive Cornelii*.

Whence his inference was : that, as Cinna and Sylla were the two first Cornelii who had accomplished the fatal decree, so he himself was the third Cornelius whom the Sibyl had predetermined to the Roman Sovereignty\*.

After Lentulus, the same oracle was twice em-

\* Eadem Galli fatentur : ac Lentulum dissimulantem congruunt, præter literas, sermonibus, quos habere solitus : Ex libris sibyllinis, *Regnum Romæ tribus Corneliiis portendi* ; Cinnam atque Sullam antea ; se tertium, cui fatum foret urbis potiri. Sallust. Catil. c. xlvii.

Introducti autem Galli, jusjurandum sibi, et literas a P. Lentulo, Cethego, Statilio, ad suam gentem datas esse, dixerunt :—Lentulum autem sibi confirmasse ex fati sibyllinis haruspicumque responsis, *Se esse tertium illum Cornelium, ad quem*

ployed to further the aspiring designs of Julius Cesar: and now, as might be expected, it was, precisely as the occasion required, yet differently modified.

In the East, the Parthians were a very formidable and dangerous enemy to Rome. From the Sibylline Books, therefore, reports were scattered among the people; and, from the same Books, Cotta, it was settled by the party, must come forward and declare: that *The Parthians could not be conquered except by a King*. Here, the ready and intended conclusion was: that, for the good of the Republic, Cesar ought to be saluted with the regal appellation\*.

So likewise, on another occasion, it was felt,

*regnum urbis hujus atque imperium pervenire esset necesse; Cinnam ante se, et Sullam, fuisse. Cicer. in Catil. Orat. iii.*

Τοιοῦτον, κεκινημένον ὑπὸ τοῦ Κατιλίνᾳ, προσδιέφθειραν ἐλπίσιν κενᾶς ψευδομάντες καὶ γόητες, ἔπη πεπλασμένα καὶ χρησμούς ᾄδοντες, ὡς ἐκ τῶν σιβυλλείων προδηλοῦντας εἰμαρμένους εἶναι τῇ 'Ρώμῃ Κορνηλίου τρεῖς μονάρχους· ὧν δύο μὲν ἤδη πεπληρωκέναι τὸ χρεὼν, Κίνναν τε καὶ Σύλλαν· τρίτῃ δὲ λοιπῇ Κορνηλίῳ ἐκείνῳ φέροντα τὴν μοναρχίαν ἔκειν τὸν δαίμονα. Plut. in vit. Cicer.

\* Καίτοι καὶ λόγον τινὰ κατέσπειραν εἰς τὸν δῆμον οἱ ταύτην Καίσαρι τὴν τιμὴν προξενούντες· ὡς ἐκ γραμμάτων σιβυλλείων ἀλώσιμα τὰ Πάρθων φαίνοντο 'Ρωμαίοις σὺν βασιλεῖ στρατευομένοις ἐπ' αὐτούς, ἅλλως ἄφικτα ὄντα. Καὶ, καταβαίνοντος ἐξ 'Αλβῆς Καίσαρος εἰς τὴν πόλιν, ἐτόλμησαν αὐτὸν ἀσπάσασθαι βασιλέα. Plut. in vit. Caesar.

Proximo autem Senatu, L. Cottam quindecimvirum sententiam dicturum: ut, quoniam libris fatalibus contineretur, *Parthos, nisi a Rege, non posse vinci*, Caesar Rex appellaretur. Sueton. in vit. Caesar. c. lxxix.

that Cesar, though without the name, was really King of Rome. His party, therefore, it was rumoured abroad, intended to allege a Sibylline Oracle: that, *If the Romans wished to be safe, they must salute, with the name of King, that man who in reality should become their King\**.

Such, from its first production, were the successive political applications of the prophecy: and, at length, when Augustus obtained the sovereignty, this oracle, which had originally made its appearance a few months before he was born, was referred, with sundry other omens and prognostics, to the undoubted fact of *his* elevation.

NATURE WAS ABOUT TO BRING FORTH A KING TO THE ROMAN PEOPLE.

Thus spoke the oracle. Augustus was born immediately after its production: and he accomplished it by becoming King or Emperor of the Romans†.

It is easy to perceive, that the *single* oracle of *The nascent King* has been equally applied to all these different cases: to that of Augustus, with apparently small alteration; to those of Lentulus and Julius, with the requisite variations. In each

\* Sibyllæ versus observamus, quos illa furens fudisse dicitur: quorum interpres nuper falsa quædam, hominum fama, dicturus in Senatu putabatur: *Eum, quem re vera regem habebamus, appellandum quoque esse regem, si salvi esse vellemus.* Cicer. de Divinat. lib. ii. c. 54.

† Sueton. in vit. August. c. xciv.

application, the leading idea is the same: and that idea is clearly to be sought in the oracle, which was first produced in the year 63 before the christian era, and which when produced was never forgotten.

(2.) Accordingly, this varied tampering with one and the same oracle (a tampering rendered easy by the practice of giving, not the precise words, but the alleged interpretative purport, of the Sibylline Prophecies) will fully explain a sentence of Cicero, which, by Antony Van Dale on the one hand, and by Bishop Horsley on the other hand, has been severally adduced for two directly opposite purposes.

*If, says Tully, this be in the Sibylline Books, to what man, and to what time, does it refer\*?*

From the present passage, Van Dale learns: that, *By Cicero, the oracle before us was DENIED to be in the Sibylline Books of his time†.*

And, from the same passage, Bishop Horsley learns: that, *By Cicero, inasmuch as Cicero grants that the opposite party fairly alleged the prophecy, this oracle was ADMITTED to be in the Sibylline Books of his time‡.*

So far as I can judge, *both* these writers, simply from their not having sufficiently attended to the

\* Hoc si est in libris, in quem hominem, et in quod tempus, est? Cicer. de Divinat. lib. ii. c. 54.

† Van Dale de Orac. Ethnic. dissert. ii. p. 458, 459, 460.

‡ Horsley's Dissert. p. 12, 13.

context, have fallen into partial error: that is to say, from the passage now before us, *neither* of them has deduced a conclusion strictly and perfectly accurate.

The occurrence of the oracle in the Sibylline Collection, so far as it merely announces *The approaching birth of a King of the Roman World*, Cicero denies not. That is to say: Cicero denies not the occurrence of the oracle in its naked or simple form, as given by Suetonius.

But, through the medium of his significant expression IF THIS, he indicates very clearly: that no such oracle, as that circulated by the party of Cesar, existed in the Collection. For, though an oracle, which announced *The birth of a King of the Romans*, certainly occurred in the Sibylline Verses: nothing could there be found, which taught, that *The safety of the Romans depended upon their saluting, with the name of King, the person who had made himself King in solid reality*.

The entire matter will, I think, distinctly appear, by a simple exhibition of the passage with its immediately antecedent context.

*We observe the verses of the Sibyl, which that mad woman is said to have poured forth: the interpreter of which, according to the common report of men, was thought to have lately been about to propound certain falsities.*

SHOULD WE DESIRE TO BE SAFE, HE, WHOM WE

REALLY HAVE FOR OUR KING, MUST ALSO BE SALUTED WITH THE TITLE OF KING.

*If THIS be in the Books, to what man, and to what time, does it refer\*?*

Cicero's word *interpreter* acknowledges the actual existence of a Sibylline Oracle to be interpreted: and his word *falsities* indicates, that the pretended interpretation was nothing better than a piece of garbling political falsification.

Consequently, Cicero denies not the *occurrence* of an oracle, announcing *The speedy birth of a great King*. He only objects to its *interpretation*, as propounding certain *false* particulars.

The oracle was: NATURE IS BRINGING FORTH A KING TO THE ROMAN PEOPLE.

The falsifying interpretation of it was: IF THE ROMANS WISH TO BE SAFE, THEY MUST SALUTE AS KING THE MAN WHO IS REALLY THEIR KING†.

III. I have now shewn: that the oracle, which declared *Nature to be bringing forth a King to the Roman People*, was certainly contained in that

\* Sibyllæ versus observamus, quos illa furens fudisse dicitur: quorum interpres nuper falsa quædam, hominum fama, dicturus in Senatu putabatur:

*Eum, quem re vera regem habebamus, appellandum quoque esse regem, si salvi esse vellemus.*

Hoc si est in libris, in quem hominem, et in quod tempus, est? Cicer. de Divinat. lib. ii. c. 54.

† It must be admitted, that the cesarian gloss was sufficiently liberal: but, in no wise, was it more so, than the earlier gloss of Lentulus; *Regnum Romæ tribus Corneliis portendi.*

*later* collection of the Sibylline Verses, which was making about the year 73 before the christian era. And I have further stated: that, as that oracle was first produced in the year 63 before the same era, so not a shadow of evidence has ever yet been exhibited, that it existed in the *ancient* Sibylline Books of Tarquin no less than in the *later* collection made by the deputies of the Senate.

It only remains, therefore, to inquire: *How an oracle, which so curiously accords with the ancient and widely prevalent oriental expectation, found its way into the later collection of Sibylline Verses preserved in the Roman Capitol.*

On this point, my belief is: that *The western oracle and the eastern expectation sprang from a common source.*

Now, as we have seen, the eastern expectation is, both by Josephus and by Tacitus, expressly declared to have originated from the Sacred Books of the Jewish Priesthood.

That, from those same Books, chiefly through the medium of the same Greek Translation, the western oracle likewise originated, I shall, in support of my belief, produce what may perhaps be deemed a sufficiency of at least moral evidence.

1. To every individual, it is a fact, in the *present* day, perfectly familiar: that, *In the Sacred Books of the Hebrews, is predicted the manifestation of a mighty though pacific King, whom all nations and languages should serve, whose dominion should*



*be an everlasting dominion, and whose kingdom should never be destroyed.*

It is likewise well known: that *The Jewish Scriptures had been translated into Greek, the general language of Egypt and of western Asia, long previous to the year 80 before the christian era when the ancient Sibylline Books perished in the conflagration of the Capitol.*

And it is equally well known: that, *At the very least from the time when the Greek Translation was made, scattered colonies of the Jews, if I may so speak, were settled in almost all the cities of Egypt and western Asia, whence they gradually spread themselves westward into Greece and into Italy.*

(1.) With these notorious facts before us, we find, *immediately after* the making a collection of oracles throughout the cities of Italy and Sicily and Greece and Asia and Africa, a prophecy, adduced from that collection, respecting the birth of a mighty King who should obtain the sovereignty of the whole Roman Empire: and we note, that, so far as we possess any evidence, no such prophecy had ever been heard of in Italy *anterior* to the deposit of that later collection of oracles which was intended to supply the place of the ancient burned Sibylline Volumes.

(2.) Now, when we recollect that a similar opinion in the East was confessedly derived from the Jewish Scriptures, and when with that fact

we combine the additional facts now before us, we seem naturally brought to the conclusion: that various fragments of the Greek Version, transcribed (as Dionysius speaks\*) by private individuals, were conveyed by the roman deputies into Italy under the obvious paganising aspect of syrian or phoenician or egyptian or babylonian Sibylline Oracles. In truth, since a kindred prophecy had, both for a long time and to a wide extent, been familiarly circulated throughout the East: it is difficult to conceive, how persons, sent like the roman deputies for the express purpose of *collecting* reputed Sibylline Oracles, could contrive to *avoid* an encounter with a prophecy thus (according to Suetonius) peculiarly circumstanced.

2. This conclusion will be strengthened by a remarkable statement of Cicero: who, as a member of the augural college, had free access to the books in question.

(1.) Though himself a thorough unbeliever in the established Paganism of his country; yet, as a roman politician, he fully entered into the acknowledged importance of maintaining the national idolatry.

With this precise object, then, in view, the object, namely, of *state expediency*; he recommends, that the Sibyl should be kept in a studied seclusion: for he assigns, as the *ground* of his

\* Παρ' ἀνδρῶν ἰδιωτῶν μεταγραφέντες.

recommendation; that the Books, that is to say, the Books of the *later* collection, had a much greater tendency, to make men throw off, than to take up, the prevalent religious opinions\*.

(2.) Now, so far as we can judge from the evidence which we possess, this character is wholly inapplicable to the *ancient* tarquinian collection: for *every* oracle of *that* collection, as mentioned and detailed by Livy, is *favourable* to the established idolatry.

Yet, to a part at least of the *new* collection, it must have been strictly applicable: for, otherwise, such a character of that collection could never have been given by Cicero.

(3.) What, then, could have been those very peculiar oracles in the *new* collection, which had a tendency to make men slight and throw off the prevalent religious opinions of roman polytheism?

The question is readily answered, if we call in the Greek Version of the Seventy, and the ancient persuasion so widely extended throughout the East. In what other manner it can be answered, may perhaps be of no very easy determination.

3. We shall be brought, I think, still to the same result by the often cited *Pollio* of Virgil.

(1.) On the ground, that none save the Fifteen-

\* Quamobrem, Sibyllam quidem sepositam et conditam habemus: ut, id quod proditum est a majoribus, injussu Senatûs ne legantur quidem libri; valeantque, ad deponendas potius, quam ad suscipiendas, religiones. Cicer. de Divinat. lib. ii. c. 54.

Men were allowed access to the sacred books, that even they could only examine them by order of the Senate, and that any breach of trust incurred capital punishment; Van Dale ridicules the idea of supposing any connection between the Pollio and the Sibylline Oracles *as they existed in the days of the poet*: for, with the *later* collection alone, have we any real concern\*.

But the learned writer does not appear to have sufficiently considered the remarkable nature of the testimony, borne by Dionysius of Halicarnassus, as to the *mode* in which the later collection was accomplished.

The oracles, procured from the various cities of Italy and Sicily and Greece and Asia and Africa, were transcribed, he tells us, by private individuals; employed, I suppose, for that purpose, by the roman deputies†.

If, then, little more than forty years before Virgil wrote, the oracles were thus *transcribed* by private individuals; while the *original documents* themselves, from which the *copies* were made, plainly remained in the hands of their former possessors: it is impossible, but that at least a *general* idea of their contents must have been familiar to many persons; and, consequently, there is no great difficulty in conceiving, that Virgil had seen, if not the precise books laid up

\* Van Dale de Orac. Ethnic. dissert. ii. p. 455.

† Παρ' ἀνδρῶν ἰδιωτῶν μεταγραφέντες.

under the care of the Fifteen-Men, yet the documents which largely furnished the materials of those books.

With this supposition accords that statement of Tacitus, which has already been noticed. Down even to the time of Tiberius, and therefore beyond the age in which Virgil flourished, various documents, purporting to be the Sibylline Verses, were still in numerous private hands: but all of them were *then* ordained to be taken out of such hands; and it was decreed, that henceforth the possession of them by individuals was prohibited and made illegal\*.

(2.) As for the poet himself, he pretty plainly intimates, that he was giving the substance of the Cumæan Verses: and, when we compare his poem with the oracle of *The nascent King* exhibited by Suetonius as first produced in the year 63 before the christian era, it is almost impossible to avoid the conclusion; that, in the main, the poem is no other than the oracle in a larger and more complete form, the one being in truth the oracle itself, while the other is simply its epitomè.

(3.) Had Virgil chosen to apply the prophecy to a son of Pollio, he would have done nothing more than what had already been done in the case of other individuals: but, as no indication of the kind can be discovered through the whole

\* Tacit. Annal. lib. vi. § 12.

poem, unless indeed we suppose it mysteriously to lurk under the title; so his language is apparently irreconcilable with any such supposition.

Whatever he may mean by the royal child whose birth he anticipates, he ascribes to him characteristics wholly inapplicable to any son of Pollio or indeed to the son of any mere mortal.

In strict accordance with the epitomised oracle preserved by Suetonius, the princely infant is to rule the whole world, when brought by his agency into a remarkable state of pacification: but he himself, so far as concerns his own nature, is to be a progeny descending from high heaven, the dear offspring of the gods, the mighty son of Jupiter.

(4.) With respect to our present purpose, no one, I think, can read the *Pollio* without noticing its singular resemblance, both phraseological and ideal, to various hebrew prophecies of the Messiah, particularly to those which occur in the writings of Isaiah.

The poet has, indeed, dressed up the oracle in a pagan masquerading habit: and he has filled it with allusions to the favourite ethnic notion of a succession of exactly similar worlds, respectively tenanted by the same transmigrating inhabitants, who, again and again, on the self-same stage, perform the self-same actions\*. But so extraordinary

\* See Virg. Poll. ver. 5, 6, 8, 9, 34—36.

is the general character of the *Pollio*, that perhaps, with Bishop Horsley, it would be scarcely too much to say: that, if any illiterate person were to hear this poem read in an exact translation, with the omission only of the names of the heathen deities and of the allusions to profane mythology which occur in a few passages; he would, had he not been told before that it was the composition of a heathen author, pronounce it, without hesitation, to be a prophecy of the Messiah, or at least to be a poem on that subject written in express imitation of the style of the jewish prophets\*.

(5.) The whole fabric, then, of the *Pollio*, seems to indicate its ultimate hebrew origin.

But the *Pollio* itself purports to be no other than a poetical exhibition of at least the grand outlines of that sibylline oracle, which, in epitomè, announced: that *Nature was about to bring forth a King to the Roman People*.

Again, therefore, by the force of internal evidence, we are brought to the same conclusion as before: that the oracle of *The mighty King*, which was certainly contained in the *later* collection of Sibylline Verses, was ultimately, like the parallel opinion that prevailed throughout the East, derived from the sacred books of the jewish priesthood.

\* Bp. Horsley's Dissert. p. 18, 19.

4. I shall finally notice a very curious persuasion, which displayed itself subsequent to the time of the *later* collection of the Sibylline Oracles, and which clearly and distinctly furnishes the true key to the whole mystery.

(1.) The collection itself was thought to have been made from the writings, not of one Sibyl only, but of many Sibyls.

These mysterious females were originally reputed to have been four in number : but the list of them was afterwards extended to ten.

Now the special matter, which I would notice in connection with the present inquiry, is the remarkable fact : that *One of the later six Sibyls, added to the original four Sibyls, was said to have been a Jewess ; who was enrolled among the Sibyls by the Hebrews of Palestine, and who was by some identified with the Babylonian and by others with the Egyptian Sibyl\**.

(2.) Here, if I mistake not, we have the ORIGIN of the western oracle, respecting the speedy birth of a mighty King, intimated with no greater de-

\* Σιβύλλαι τέσσαρες· ἡ Ἐρυθραία, ἡ Σαμία, ἡ Αἰγυπτία, ἡ Σαρδιανή. Οἱ δὲ φασιν, καὶ ἕτεραι ἕξ, ὡς εἶναι τὰς πάσας δέκα· ὧν εἶναι, καὶ τὴν Κυμαίαν, καὶ τὴν Ἰουδαίαν. *Ælian. Var. Histor. lib. xii.*

Ἐπεγράφη δὲ καὶ ὕστερον τῆς Δημοῦς, παρὰ Ἑβραίοις τοῖς ὑπὲρ τῆς Παλαιστίνης, γυνὴ χρησμοδόγος· ὄνομα δὲ αὐτῇ Σάββη. Βηρώσου δὲ εἶναι πατὴρ, καὶ Ἑρμάνθης μητὴρ, φασὶ Σάββην. Οἱ δὲ αὐτὴν Βαβυλωνίαν, ἕτεροι δὲ Σιβύλλαν καλοῦσιν Αἰγυπτίαν. *Pausan. Græc. Descript. Phocic. lib. x. p. 631.*



gree of ambiguity than the concinnity of Paganism required.

From whatever merely heathen sources the *other* parts of the *later* collection might have been derived (and, doubtless, some parts of that collection *were* derived from merely heathen sources\*); the prophecy, briefly given by Suetonius and copiously detailed by Virgil, was furnished from books, which the genius of the established superstition ascribed to a Hebrew Sibyl: and, still in the same vein of theologising, from the circumstance of the Jews having been long domesticated at Babylon and having afterward extensively settled themselves in Egypt, this fabled Hebrew Sibyl was variously said to be also either a Babylonian or an Egyptian.

Thus, at length, we perceive: that, to *some* oracles of the *later* collection, a JEWISH ORIGIN is plainly and distinctly ascribed.

In determining *what* oracles are so circumstanced, we cannot now have much difficulty.

\* Thus, in the reign of Nero, an oracle of the *later* collection, precisely as an oracle of the *ancient* Sibylline Books might have done, directed, that an especial supplication should be made to Vulcan and Ceres and Proserpine, and that Juno should be peculiarly propitiated by the roman matrons. Tacit. Annal. lib. xv. § 44.

## CHAPTER IV.

THE ORIGIN OF THE EXPECTATION OF A GREAT  
PRINCE WHICH PREVAILED IN EASTERN ASIA.

SUETONIUS tells us : that, *Throughout THE WHOLE EAST, an ancient and constant opinion had familiarly prevailed; that they, who proceeded from Judæa, were fated to obtain the sovereignty of the world\**.

In using such language, he spoke the truth to a greater extent, than, I believe, he himself was aware of. His large expression, THE WHOLE EAST, can scarcely be viewed, as importing, in the mouth of a Roman, more than those parts of Asia which were known to Rome and Italy. Yet, most probably without any intention on his part, when he said that *An ancient expectation of an universal Jewish Sovereign had constantly prevailed throughout THE WHOLE EAST*; he stated, what, in the strictest sense of the words was perfectly accurate.

I. To regions, which were either indistinctly

\* Sueton. in vit. Vespas. c. iv.

known by the Romans, or with which they must be deemed altogether unacquainted, the same remarkable expectation of a great Hebrew Prince was no less familiar than to regions which came under their more immediate cognizance.

1. The Magi, noticed by St. Matthew, seem, as we may infer both from their very name and likewise from the geographical description of their country, to have been Persian Maghas or Brahmens of the School of Zerdusht.

These, we are told, *while yet in the East*, saw a remarkable star or meteor pointing and moving toward the West: and, on certain principles which the Evangelist does not specify, they inferred, from its appearance and from its extraordinary locomotive guidance, that some one of præeminent dignity, to whom homage and tribute were justly due even from foreigners like themselves, was then born King of the Jews\*.

Now, *barely* and *abstractedly*, there is no intelligible or perceptible connection between their premises and their conclusion.

No modern european astronomers, from the observation either of a new star or of a new meteor moving toward the West, would thence rapidly infer: that, in America, a mighty Prince had been born, who, though they were natives and citizens of an entirely different region, might

\* Matt. ii. 1—11.

yet rightly claim *their* homage and obedience. Yet such was the inference drawn by the Persian Magi, as indisputably appears from the whole of the sacred narrative. They must, therefore, have had some *antecedent* ground for their inference. And the only ground for such an inference can be: that, from whatever source, they were *already* in expectation of some wonderful Jewish Monarch, who should also be an universal Sovereign, and with whose manifestation a star would be remarkably connected.

2. But the same opinion prevailed also in the yet more eastern realm of Hindostan.

So rife was the expectation of a mighty Prince anterior to the time when Christ was born into the world, an expectation which had spread from Persia into India, that the sovereign of the latter country, uneasy at the prophecies upon which this expectation was founded, and apparently through his Brahmens having heard a report of the expedition of their magian kindred into the West, sent emissaries, in the first year of the christian era, or when our Saviour had really entered into his fifth year, for the purpose of inquiring whether the predicted royal child had actually made his appearance\*.

Now, though, in its progress eastward, the expectation of a mighty King would obviously, so

\* Asiat. Research. vol. x. p. 27, 28.

far as its geographical course was concerned, pass from Persia into India: yet, in point of chronology, it seems to have established itself in India considerably prior to the absolute birth of the Prince Messiah.

Accordingly, we are told in the Puranas: that a renovation of the universe might be expected; and that, for this purpose, a Saviour, who should be a King of Peace and Justice, would be revealed.

Hence, the doctrine of the hindoo theologians is; that the surest proof of the divine mission of an *Avatar*, by which they mean *the incarnate descent of a deity*, is the circumstance of such descent being foretold: and they state; that, in their ancient sacred books, prophecies concerning a Saviour, some very plain, and others rather obscure, are often repeated.

Of these prophecies, the following is said to be the substance.

The Earth complains, that she is ready to sink back into Patala under the accumulated load of the iniquities of mankind: the gods also complain of the oppression of the giants. Then Vishnou comforts both the gods and his consort the Earth with the assurance, that a Saviour will come, to redress their grievances, and to annihilate the tyranny of the Daityas\*.

\* Asiat. Research. vol. x. p. 27, 37.

3. Hindostan, however, was not the extreme eastern limit of the expectation before us : it had spread itself, at a very early period, into China also.

Confucius, who wrote about 550 years before the christian era, was accustomed to say : that *The Holy One must be sought in the West.*

His declaration was carefully handed down to posterity : and, in the year 64 after the christian era, the Emperor Mimiti, we are told, under the influence of this ancient expectation, sent messengers westward into India, that there they might inquire for the long predicted Holy One of Confucius\*.

II. Such, in the remote East, was the expectation, which existed 550 years before the christian era, and which from that time downward continued there to prevail. The question is : from what source it can reasonably be deemed to have originated.

The rise of this expectation throughout central and eastern Asia, like the same expectation which prevailed throughout those western regions of

\* Du Halde's China, vol. i. p. 360, 361. Le Compte's China, p. 118, 200. Martini states, that the chinese expectation was associated with a sign or token. Whensoever a rare animal, denominated *Kilin*, should appear, the world might then expect the speedy manifestation of a hero of great sanctity, who should be the messenger of the highest possible happiness to mankind. Martin. Histor. Sin. lib. iv. p. 149.

Asia better known to the Romans, I still attribute mainly to the Sacred Books of the Jewish Priesthood ; though, unless it received some heightening touches at a *later* period, certainly *not* through the medium of the Greek Septuagint : for the expectation is said to have been conveyed into China at least as early as the year 550 before the christian era ; whereas the Old Testament was not translated into Greek until the year 277 in the reign of Ptolemy Philadelphus.

If I mistake not, the grand medium of communication was the Babylonian Captivity with its amazingly extensive results.

1. To say nothing of the prior deportation of the Ten Tribes into Assyria, the removal of Judah and Levi and Benjamin into Chaldèa could not but have been attended with very important consequences.

(1.) Daniel, under the immediate conviction of his being an inspired prophet, was, by Nebuchadnezzar, made ruler over the whole province of Babylon and chief of the governors of all the wise men or philosophical Chaldèans : and that Prince himself, upon his recovery from his madness, blessed the Most High, and honoured him whose dominion is an everlasting dominion\*.

Now, with such opportunities, and coming into direct contact both with the King and with the

\* Dan. ii. 48, 49. iv. 34. v. 11.

principal Nobility and with the inquisitive sages of Babylon, it is difficult to believe, that Daniel, himself a prophet and zealous for the honour of his God, would be silent respecting the grand expectation of the pious in all ages : and it is equally difficult to believe, that, by the Jews scattered throughout the provinces of the Empire, no communication would be made, respecting their ancient and firm belief; that the generally promised Seed of the Woman was, by successive prophetic limitations, to be born of the House of Jacob and of the Tribe of Judah and of the Family of David.

But the deportation to Babylon commenced in the year before Christ 606 : and Daniel's promotion took place three years after, or in the year 603. From this time, therefore, we may believe, that the expectation of a promised Saviour, who should be born from the house of Jacob, would begin to diffuse itself, first through the Babylonian Empire, and then through the more eastern Empires of Hindostan and China.

Accordingly, by some easily conceivable channel of communication ; for the intercourse between the ancient Sages, whether known as Magi or as Brahmens or as Chasdim or as Druids, was frequent and perpetual ; it had reached Confucius in the year 550 : whence we may fairly conclude, that it had reached the Magi of Persia, with whom Daniel himself toward the close of his life is



thought by some to have conversed, at least as early\*.

(2.) The downfall of the Babylonian Empire in

\* The opinion, here expressed many years ago, receives much apparent confirmation from a very curious account of the discovery of an Ancient Colony of Jews in China, published by Mr. Finn, in the year 1843, under the title of *The Jews in China*.

From the total ignorance of these colonists respecting both the name and the advent of the Lord Jesus, as also from various other circumstances, there is considerable reason to believe, that they migrated eastward during the period of the Babylonian Captivity: though, by communication with their western brethren, they had a tradition of the Law down to the time of Ezra *the second lawgiver and reformer of the people*.

Their own account of their arrival in China is simply, that their forefathers came from the West.

In the year 1837, as we learn from Mr. Finn, the Abbé Sionnet published a Memoir on the subject: in which, for the following reasons, he maintains the earliest supposed migration of this people.

1. A comparison of Jewish History with that of China under the dynasty of Chow.

2. The traditions to be found in Chinese Works, written some centuries before the christian era: in which allusions are made to Paradise, the tree of knowledge, the rainbow after the deluge, Noah's sacrifice, the woman changed to a statue, the seven years famine, the manna with a pleasant taste, the rock which gave out water when struck by a rod, the sun arrested by command of a chief.

3. The Divine Name in the Hebrew Religion, being found in the Tao-te-king of Laou-sze, written six centuries before our era.

Of the first of these three reasons, I do not pretend to be a judge.

Great part of the second is certainly nothing to the purpose:

the year before Christ 539, so far from weakening the influence and power of Daniel, was, in the course of God's providence, instrumental toward their advancement.

Nebuchadnezzar had made him ruler over the province of Babylon: but, when the sovereignty of the East passed away to the Medes and Per-

for, though some of the particulars enumerated by the Abbé could only have been learned, directly or indirectly, from the Sacred Books of the Israelites; all the earlier portion of them, under one modification or another, was, from patriarchal tradition, familiar to perhaps the whole Gentile World.

As for the third, I think, with Mr. Finn, that a knowledge of the Divine Name, as well as of those other particulars which could only have been learned from the Sacred Books, is the most naturally accounted for on the supposition, that a knowledge of the Hebrew Law was brought into China during the Seventy Years Captivity, either by the procurance of Laou-sze himself, or in consequence of the emigration of this very Colony. This would serve the purpose of explaining the origin of an ancient oriental expectation of a Holy King in the West, equally with any conjecture that the emigration of the Colony was still earlier than the Babylonian Captivity. If it *were* earlier, the emigrants must have been a fragment of the previously deported Ten Tribes.

It is remarkable, that the Chinese denominate these Jews *Taou-kin-keaou* or *The Sect who cut out the sinew*: a name, so evidently referring to Gen. xxxii. 32, that it requires no laboured explanation. In like manner, they style Judaism itself *The Religion of cutting out the sinew*.

Mr. Finn gives, as a sort of title-page to his Work, the chinese character, which expresses the former of these appellations. Aug. 3. 1844.

sians, Darius or Cyaxares made him the general superintendent and prime minister of the whole Empire. And, though his præminence over all the presidents and princes did, on one occasion, stir up their enmity against him : yet so completely was their malice overruled, that Daniel prospered during the reign both of Darius and of his nephew Cyrus, and that even a royal decree was enacted enjoining the whole population of the Empire to tremble and to fear before the God of Daniel\*.

Under these circumstances, again, it is easy to see, what even increased facilities would be afforded for a wide spread of the expectation of the promised Messiah through all the central and eastern regions of Asia.

(3.) During the reigns of Cyrus and Cambyses, the Persian Empire *touched* the Empire of India : but, during the reign of Darius Hystaspis, India itself, or at least the north-western part of India, was *subjugated* and *annexed* to that prince's dominions.

If, then, even before this time, there was an easy channel of communication with India, much more would that be the case, when a considerable portion of India had become subject to the monarch of Persia.

(4.) A difference of opinion has prevailed in

\* Dan. vi. 25—27.

regard to the proper identification of the scriptural Ahasuerus : for Usher supposes him to be Darius Hystaspis ; Scaliger, to be Xerxes ; and Prideaux, to be Artaxerxes Longimanus.

Even if I possessed the requisite talents, it were no part of my present concern to settle this discrepancy. For *my* purpose, it is sufficient to note the condition of the Jews during the reign of this sovereign.

From the book of Esther, it appears : that, at that time, the Jews were dispersed and scattered abroad among the people in all the provinces of the Empire ; and that, when through the potent influence of the queen their countrywoman, the royal favour was decidedly extended to them, many of the gentile inhabitants of the land became Jews or were enrolled as proselytes to the jewish religion\*.

\* Esth. iii. 6, 8, 12—15. viii. 5, 9, 12, 13, 17. ix. 2, 3. Whether Ahasuerus was Darius Hystaspis or Xerxes or Artaxerxes Longimanus, it is clear : both that he reigned, when India had been added to the empire ; and that the Jews were dispersed throughout the newly acquired indian provinces, no less than through all the other provinces. When Daniel was made prime minister in the reign of Cyaxares, there were no more than 120 princes over the whole kingdom : and, consequently, into no more than 120 provinces could the whole kingdom have been divided. Dan. vi. 1—3. But, when Ahasuerus was king, there were, from India to Ethiopia (as the Seventy seem rightly to explain the Hebrew *from Hodu to Cush*), 127 provinces. Esth. viii. 9. The additional new seven provinces, therefore, must

Now, since this was the case; *wherever* the Jews extended themselves, and *wherever* they made converts to their theological system: *there* also would be firmly planted an opinion or persuasion, that a mighty King was destined to make his appearance in the world for the universal benefit of mankind.

2. Hitherto, I have only pointed out the channel, through which the expectation of the Messiah *might* readily be produced among the inhabitants even of the most remote parts of the East: I have now to shew, that, through that precise channel, the expectation in question actually *was* produced.

(1.) This I do, through the medium of the Chinese Confucius on the one hand, and through the medium of the Persian Magi on the other hand.

In both these cases, had the expectation of a mighty and beneficent King been derived *exclusively* from prophecies delivered *anterior* to the death-bed vaticination of Jacob and to the rise of the Hebrew Commonwealth (an opinion, in respect to the prophecies of the Messiah dispersed among the Heathen, far too hastily, unless I altogether

have comprehended: Egypt westward, which was reduced in the reign of Cambyses; and India eastward, which was subdued in the reign of Darius Hystaspis. Here, consequently, we have the Jews planted even in Hindostan and thus opening a ready communication direct with the Brahmens.

misapprehend him, taken up by Bishop Horsley\*): it is obvious, that the expectation could only have amounted to a vague general belief; that, in some *undetermined* country or another, and from some *undefined* stock or another, a royal Saviour and Deliverer would at length be manifested.

But the expectation of Confucius and the Magi was of a totally different character. The saying of Confucius was; that *The Holy One must be sought IN THE WEST*: and the journey of the Magi into occidental Palestine was undertaken, for the distinct and explicit purpose of finding him who was destined to be born *King of THE JEWS*.

Now it is clear that this *definite* expectation could only have arisen from prophecies, which specially respected the birth of the Messiah *from the Hebrew nation*; prophecies, that is to say, beginning with the death-bed prediction of Jacob, and reaching down to the Babylonian Captivity: for, certainly, no such *specific* expectation *could* have proceeded from any remembrance, either of the original prophecy delivered to Eve, or of the next-recorded prophecy delivered by Noah; and it may well be doubted, whether the successive promises made to Abraham and Isaac and Jacob, that in their seed all nations of the earth should be blessed, even if a knowledge of them had been

\* See Bp. Horsley's Dissert. p. 5, 6, 27, 28.

diffused more widely than we have any reason to imagine, could excite in the mind of a heathen any such *distinct* idea, as that *a mighty universal Prince was to be born King of the Jews*.

But, if the *definite* expectation of *a JEWISH King* and *a WESTERN Holy One* could *only* have arisen from prophecies of *that* description: then, plainly, the communication of prophecies of *that* description, to the inhabitants of the most remote parts of the East, must have given rise to the *definite* expectation in question.

I may add: that the *definite* expectation of Confucius and the Magi exactly agrees, in its character of *speciality*, with the ancient and constant opinion, said by Suetonius to have prevailed throughout the whole East; the opinion, namely, that *they*, or rather *he* (as Josephus more accurately gives it), who should proceed from JUDEA, would obtain the sovereignty of the world.

And I may further add, that the *distinct chronological* expectation, not only that a Jewish Prince *would* obtain the sovereignty of the world, but likewise that he would be making his appearance ABOUT THE TIME WHEN CHRIST ACTUALLY EITHER DID APPEAR OR VERY RECENTLY HAD APPEARED, could only have arisen from some knowledge and some judaically communicated computation of Daniel's Seventy Prophetic Weeks\*.

\* According as the Seventy Weeks were antecedently calculated from this or from that edict of a King of Persia, they

(2.) Perhaps I may be reminded ; that the oracle of the Star and the Sceptre, which were to come out of Jacob and which were to rise out of Israel, was delivered, neither *by* an Israelite, nor *to* the nation of the Israelites ; but that it was delivered to a gentile prince, by one who was either an eastern Magus himself or who at least was nearly allied to the widely spread community of the eastern Magi or Brahmens\*.

Of the famous prophecy of Balaam I will not undertake to say, that no independent recollection

would bring the calculator to this or to that chronological season. Hence, on plausible grounds of computation, the expectation of the Messiah commenced some time *before* his actual appearance, and continued some time *after* it. See my Dissert. on Daniel's Seventy Weeks, chap. iii. § IV. 1. (2.) p. 193—202.

\* I do not by any means feel certain, that the country, out of which Balaam was brought after two successive messages from Balak, was the remote district of Aram-Naharaim or Mesopotamia. Mr. Bryant's curious Dissertation on the subject is well worth our serious attention : though, if his statements and arguments be just, I should think it more probable, that the *Pethor* of the unprincipled seer was the *Petra* which has recently been visited and described by Captains Irby and Mangles and other european travellers, than a supposed *Pethor* in the region immediately east of the Dead Sea. See Bryant's Observ. on some passages of Scripture. p. 3—111. The supposition of Balaam being an Edomite would readily account for his knowledge and worship, however dishonest, of *Jehovah*, at so late a period as the days of Moses. He will, in that case, have held in unrighteousness, what his kinsman Job held in righteousness. For the pedigree of Job, see the epilogue in the Seventy.



could have been preserved in the schools of the Magi: and I think it evident, from the remarkable circumstance of the star and from the interpretation put upon its appearance, that the eastern Magi, noticed by St. Matthew, were chiefly influenced by that identical prediction. But, when we consider the remote age in which Balaam flourished and the various revolutions which had subsequently occurred in central Asia, the question will be: whether a greater degree of probability attaches to an hypothesis which would deduce the remotely eastern expectation from an independent magian knowledge of Balaam's prophecy, or to an hypothesis which would deduce that expectation from the wide dispersion of the Jews in consequence of the Babylonian Captivity and from their Sacred Books in which by the care of Moses the ancient prophecy of Balaam had been itself embodied.

III. But, while I would thus *mainly* account for the expectation of a mighty King diffused through the remotest East, I would not thus account for it quite *exclusively*.

1. When, through the instrumentality of the dispersed Jews, the prophecies respecting the Messiah were widely disseminated throughout Babylonia and Assyria and Persia and India and China, they immediately encountered certain very ancient traditions, which had been embodied in the extraordinary mythology of the Gentiles.

On the principle of the Metempsychosis, the apostatising children of Noah, who framed their common and strictly harmonising system ere they were scattered from Babel, seem to have held: that *The well-remembered promised Seed of the Woman became successively and eminently incarnate in the person of each great universal father, with whom and his three sons, after each periodical general deluge, each successive and perfectly similar world was believed to commence.* And, with this notion, in numerous cases which might easily be specified, they also held: that *The Being, thus successively incarnate as the King of the whole world and as the author of a new golden age and as the introducer of a new chronological cycle, was himself, from time to time, born, not after the ordinary course of nature, but from the womb of a virgin; and that This same Being, as exhibited both in the oldest pagodas of Hindostan and upon the very ancient celestial sphere adopted by the Greeks from yet prior oriental nations, was destined to wage perpetual war with a terrific serpent, which bites his heel, while he victoriously tramples upon the monster's head\*.*

2. An encounter of such doctrinal speculations with a widely communicated knowledge of the jewish prophecies brought out exactly such a

\* See above, Dissert. i. chap. 3. See also my Treatise on the Three Dispensations, book i. chap. 6, and my Origin of Pagan Idolatry, book vi. chap. 6.

result, as might have been anticipated from the cumulative genius of Paganism. The oriental idolaters readily identified their serpenticidal and repeatedly virgin-born King, with the divine personage so peculiarly and so frequently announced in the Sacred Books of the Hebrews: and, afterward, when the Messiah had actually made his appearance, and when some rumours of Christianity had diffused themselves far into the East; the history of the Redeemer, under the influence of still the same impressions, was strangely engrafted upon the history of the serpenticidal and virgin-born great father.

Such an amalgamatory process may, without much difficulty, be detected in more than one instance.

(1.) Thus the ancient indian expectation, derived from the jewish prophecies, was dressed up in the mythological disguise of Vishnou comforting the gods and the earth with an assurance: that *A Saviour would come, who should redress their grievances, and who should put an end to the tyranny of the Daityas.*

But, when some knowledge of the actual birth and real history of Christ had penetrated into Hindostan, there was then added the supplemental article: that *The promised Saviour would be incarnated in the house of a shepherd; and that, while young, he would be brought up among shepherds\*.*

\* Asiat. Research. vol. x. p. 27.

(2.) In a similar manner, Vishnou himself, the deity who appears trampling upon the head of the serpent while the serpent bites his heel, was, long before the advent of Christ, readily identified with the Messiah of the Hebrew Scriptures.

But, after Christ had really come and after his history had spread itself eastward: that history, in all its leading particulars, was engrafted upon the previously existing ancient speculation.

Accordingly, this hindoo divinity, when incarnate under the name of *Crishna*, was cradled and educated among herdsmen. At the time of his birth, the tyrant Cansa ordered all the new-born males to be slain: but, for the purpose of his preservation, he himself was carefully concealed. Even in childhood, he performed amazing miracles: and, partly by his arms and partly by his supernatural powers, he saved multitudes from pain and destruction. He raised the dead, by descending for that purpose into the infernal regions. Of all beings, he was the meekest and the most humble. He washed the feet of the Brahmens: and he preached, sublimely indeed, but always in their favour. He was himself benevolent and tender: yet he introduced and fomented a terrible war; because his own tribe and nation, the Yadus or Yahudas, were, for their sins, doomed to utter destruction\*.

\* Asiat. Research. vol. i. p. 259, 273. vol. x. p. 34, 35. Sir William Jones rightly judges: that, in the construction of this

(3.) So again, when Vishnou becomes incarnate under the name of *Buddha*, he is said to have been born of a virgin: and, as *Saca* is one of the titles of *Buddha*, it is stated; that, *When the great expected Prince should appear, the purpose of his mission will be to remove from the world wretchedness and misery, and he himself will be known by the appellation of Saca or the mighty and glorious King.*

Hence, to this day, the Buddhists, agreeably to what their predecessors had learned from the jewish prophecies, declare: that *The incarnation of their god, thus identified with the promised Seed of the Woman, was foretold, as some say, several thousand years, though, as others say, only one thousand years, before it came to pass\*.*

(4.) The occurrence of such an amalgamation produced the unfortunate result of the embassy, which, in the year 64 after the Christian era, the chinese sovereign Mimti sent into India for the purpose of inquiring after the Holy One who was to be sought in the West. His delegates fell in with one of those Lamas, who severally claim to be incarnations of the virgin-born *Buddha*: and,

legend, the facts of Christianity, most probably through the medium of some one of the spurious Gospels, have been engrafted upon the old fable of *Cesava*, which is the same as that of the Grecian pastoral *Apollo* descending from heaven and feeding the flocks of *Admetus*. *Asiat. Research.* vol. i. p. 274.

\* *Asiat. Research.* vol. x. p. 27, 39.

conceiving that they had found the person whom they were directed to seek, they returned home ; and thus introduced, into China and ultimately into Japan, the worship of Buddha, whose name is by the Chinese pronounced *Fo*, and whom they have justly identified with their primeval diluvian virgin-born Fo-Hi\*.

\* Du Halde's China, vol. i. p. 360, 361. Le Compte's China, p. 200. Martin. Hist. Sinic. lib. i. p. 21.

The legend, preserved by Martini, is singularly curious and characteristic.

*Fohium e matre absque patre natum memorant. Illam enim forte, ad ripam lacus deambulantem, ingens hominis vestigium in arena impressum calcasse ; inde, ab iride circumdatam, concepisse ; in eademque provincia Fohium enixam esse.*

According to the established notions of Paganism, Fo-Hi, the reputed first Emperor of China, was the promised virgin-born Deliverer incarnate in the person of the diluvian Noah : who himself is said to be born from his virgin-mother the Ark, encompassed by the rainbow, and stationed on the shore of a lake that constant symbol of the deluge in the ancient traditions and mysteries of the Gentiles.

The gigantic human footprint, mentioned in the legend of Fo-Hi, is evidently the sacred impression of the gigantic foot of Buddha, so well known even to the present day throughout the East, and so highly venerated even in the time of Herodotus both among the Egyptians and among the Scythians. See Herod. Hist. lib. ii. c. 91. lib. iv. c. 82. From the circumstance of the early identification of Christ and Buddha, the impression of a foot is shewn in a stone on Mount Olivet, which is asserted to be the impression of Christ's foot made at the time of his ascension. The childish fable is palpably borrowed from Oriental Buddhism. See Maundrell's Journey, p. 104.

(5.) This same amalgamation of the Hebrew Messiah with the traditionary serpenticidal and virgin-born god of the East lay at the root of all those early oriental heresies, which, with whatever small mutual variations, may be generally summed up under the comprehensive name of *Gnosticism*.

As the traditional eastern deity had, by anticipation, been identified with the predicted Messiah of the Hebrews: so, when the Messiah had really come, he was, by the paganising Christians of the Gnostic and Manichæan schools, pronounced to be no other than a new descent or incarnation of the same divinity, whether known by the appellation of *Mithras* or *Menes* or *Buddha* or *Crishna*.

To prosecute such a subject any further, is, however, foreign to my present purpose. It is enough, on reasonable and intelligible principles, to have accounted for the ORIGIN of that expectation of a great Prince, which, before the advent of our Lord, prevailed throughout eastern, no less than throughout western, Asia\*.

IV. I cannot conclude without a fitting acknowledgment of the wise and merciful purpose of God, in thus preparing a way for him, whom the prophet most accurately as well as most emphatically, styles *The Desire of all nations*.

\* If the reader chooses to enter more at large upon the curious topic of the early paganising heresies, I refer him to my *Horæ Mosaicæ*, book ii. sect. ii. chap. 2. 2d edit.

From the peculiar character and arrangement of the Hebrew Commonwealth, no such preparation could have been *anticipated*: nor, humanly speaking, if the Israelites had invariably been faithful to their God, could it have been *effected*. According to Balaam's prediction, *the people long dwelt alone, and were not reckoned among the nations*\*. Yet so marvellously does God bring good out of evil, that the very apostasy of Israel led to a total alteration in their condition: and this alteration in their condition was the mean of diffusing among the Gentiles an universal expectation of a great Prince, who should introduce a golden age of holiness and happiness, and who should remove from the world the long-established empire of wretchedness and misery. Through the operation of the Babylonian Captivity, the once secluded Jews were scattered over the whole East: and, as the time of Christ's advent approached, they were no less spread throughout the West. To fulfil the lofty and beneficent purposes of God, the people *ceased* to dwell alone.

\* Numb. xxiii. 9.





## **DISSERTATION VIII.**

**THE PREDICTED FINAL TRIUMPH OF CHRIST'S  
CHURCH OVER ALL OPPOSITION AND  
OVER EVERY APOSTASY.**



## DISSERTATION VIII.

### THE PREDICTED FINAL TRIUMPH OF CHRIST'S CHURCH OVER ALL OPPOSITION AND OVER EVERY APOSTASY.

WHEN the appointed time at length arrived, the desire of all nations, that promised Seed of the Woman whose advent had been the subject of Prophecy from the very day of the primeval apostasy, made his appearance in the world ; and was forthwith hailed, even in his very infancy, as the *salvation prepared before the face of all people, a light to lighten the Gentiles, and the glory of God's people Israel\**.

None, however, could truly desire the Saviour in his real character, save the spiritually-minded : those, who looked forward to victories over sin, not over their temporal enemies ; those, who were anxious for light and salvation, not for the dignities of an earthly kingdom.

Hence, from the very beginning, the infant Church of Christ was assaulted by those, who had no heart and affection for heavenly blessings :

\* Luke ii. 30—32.

hence the spread of the divine light was opposed by the Gentiles: and hence the glory of Israel was sought to be extinguished by the natural Israel himself.

But the Lord of heaven and earth was with his Church: and, at the close of three centuries, emerging out of ten dreadful persecutions, the religion of the Messiah planted itself upon the throne of the world; and might then, by short-sighted mortals, have well been expected to diffuse, universally and effectually, a knowledge of the salvation prepared before all people.

Such, however, was not, as yet, to be the result. He, who from the first had been the subject of Prophecy, became also the author of Prophecy. To the last survivor of the apostolic college, the fates of the Church, even to the very end of time, were anticipatively communicated: and to him it was intimated, that, ere the Saviour should enjoy a final complete triumph upon earth preparatory to the consummation of his triumph in heaven, the corrupt nature of man would long pertinaciously oppose itself to the beneficent purposes of the great Deliverer, stirring up, at once, through a long succession of ages, opposition without and apostasy within.

*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John: who bare*

*record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw. Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein ; for the time is at hand\*.*

As the older prophecies announced the *first* coming of the promised Seed : so the mysterious Book of the Apocalypse sets before us, in regular chronological succession, the various events connected with the Church, which should occur *after* he had come, and which should precede that *second* coming wherein at the winding up of the grand mundane drama he should sustain the character of a judicial rewarder of every man according to his deeds.

The sum and substance of the whole vaticination is this.

The Religion of the Gospel will, indeed, triumph over the united fury and malice of Paganism, and Judaism, and Apostatic Christianity, and Violent Opposition whether wearing the mask of a rival Scheme of Theology or standing forth with open face as the avowed despiser of all Revelation : but still the season of its complete victory will be long delayed, even to the final consummation of all things and the synchronical day of the second Advent.

Let us mark the several steps and degrees of

\* Rev. i. 1—3.

opposition, which, after the downfall of persecuting Paganism, it was about to experience until the season of its final complete triumph.

I. The virulence of Roman Paganism being subdued, the rise of a false and opposing Religion, to be violently propagated by two successive mighty nations, soon distinctly appears upon the prophetic mirror.

Its enmity to the truth is evident : both because it comes forth, as a smoke, from the bottomless pit, darkening, wherever it spreads itself, the wholesome light of heaven ; and because its real character is but too clearly pourtrayed in the very name of its supreme director, *Abaddon* or *Apollyon*, the angel of destruction\*.

II. Yet the progress of this enemy from without would not have been so fearfully rapid and successful, had there not been already an enemy within.

*The rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold and silver and brass and stone and wood, which can neither see nor hear nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts†.*

All these evil words and deeds, so graphically

\* Rev. ix. 1—19.

† Rev. ix. 20, 21.

described, stand connected with a fearful Apostasy from Christian truth, introduced by a blood-stained Ecclesiastical Power within the divided Roman Empire, and submissively patronised and upheld by the various kingdoms established upon its platform. A Harlot-Church, whose seat is upon the familiar seven hills of Rome, imperiously, in matters spiritual, governs the subjugated Secular Empire : and the mighty personified Combination, exhibited under the aspect of a ferocious wild-beast mounted and ridden by an abandoned prostitute, *opens his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven. And it is given unto him to make war with the saints, and to overcome them. And power is given unto him, over all kindreds and tongues and nations. And all, that dwell upon the earth, shall worship him ; whose names are not written in the book of life of the Lamb slain from the foundation of the world\**.

III. In such times, where is the Sincere Church, and where is the promise of Christ's perpetual presence with it even to the end of the world† ?

To the allegorical woman, the symbol of the faithful Church, faithful in the midst of apostatic error : *to the woman are given two wings of a great eagle, that she might fly into the wilderness, into her place ; where she is nourished, for a time and*

\* Rev. xiii. 6—8.

† Matt. xxviii. 20.



*times and half a time, from the face of the serpent. And the serpent casts out of his mouth water, as a flood, after the woman, that he may cause her to be carried away of the flood. And the earth helps the woman: for the earth opens her mouth, and swallows up the flood which the dragon casts out of his mouth. And the dragon is wroth with the woman: and goes to make war with the remnant of her seed, which keep the commandments of God, and which have the testimony of Jesus Christ\*.*

IV. Meanwhile, through the whole of this allotted period of distress and apostasy and persecution, two particular Churches remain stedfast in the faith, and resolutely bear their testimony against the widely spread corruption of the visible Church General. But these are hated, and reviled, and misrepresented, and in their corporate capacity finally slain: though their light, the light of the glorious Gospel, is not suffered long to remain extinct†.

V. Determined opposition to God's purposes, however, must at length draw after it the certainty of punishment.

Since two woes prove ineffectual to work a general reformation, a third woe, even still more dreadful, must be let loose to do its appointed errand. Anarchy and Infidelity become, at once, the scourge and the ultimate ally of Ecclesiastical

\* Rev. xii. 14—17.

† Rev. xi. 1—13.

Apostasy : and the triple monster finally appears in open arms against the Lord and against his Anointed\*.

VI. But now comes the day of victory and triumph.

*I saw heaven opened, says the inspired Seer of the Apocalypse : and, behold, a white horse : and he, that sat upon him, was called FAITHFUL AND TRUE ; and, in righteousness, he doth judge and make war. His eyes were as a flame of fire : and, on his head were many crowns : and he had a name written, that no man knew but he himself : and he was clothed with a vesture dipped in blood : and his name is called THE WORD OF GOD. And the armies, which were in heaven, followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath, on his vesture and on his thigh, a name written : KING OF KINGS, AND LORD OF LORDS†.*

\* Rev. xi. 14. xv. xvi. xix. 11—21.

† From this passage and from the chronologically parallel passage in Dan. vii. 9—14, it has been argued that the *literal* second Advent of Christ will take place *after* the close of the 1260 years and *before* the commencement of the 1000 years. Yet the entire argument, in all its ramifications, is ultimately built upon a mere *petitio principii* : namely, the purely gratuitous assumption, that, where a judicial coming of our Lord

*And I saw an angel standing in the sun : and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven ; Come, and gather your-*

immediately before the Millennium is predicted, such advent *must* be understood LITERALLY, and *cannot* be understood FIGURATIVELY.

I. But, to pass by this palpable paralogism, I may observe : that the very *crux* of Premillennarianism really lies in the prediction of St. Peter relative to an UNIVERSAL Mundane Conflagration in what all admit to be the day of the *literal* second Advent. 2 Peter iii. 3—13.

If, according to the unequivocal language of the Apostle, the *whole* earth with its component elements and material heaven or atmosphere, be then burned up and dissolved with fervent heat ; while, according to the specific declaration of St. Paul, the saints, who are then alive at the time of Christ's coming, will escape death from the raging fire by being caught up into the air to meet the Lord (1 Thessal. iv. 15—18.) : it is plain, that *all* the irreclaimably wicked will *perish*, so far as their natural lives are concerned, in this UNIVERSAL Conflagration. Hence, as the future renovated earth, can, on the Premillennian System, be peopled ONLY, by the saints who have risen from the dead, and the saints who being alive at Christ's coming have been changed without tasting death : the vital question forthwith arises, where materials are to be found for that great Antichristian Confederacy of the nations in the four quarters of the earth which St. John places chronologically at the close of the thousand years. Rev. xx. 7—9.

1. Mr. Elliott, a recent advocate of the Premillennian System, evidently feeling the monstrosity of a supposition, that materials for the Confederacy could be procured from a very general apostasy of the saints, who have either been raised from the dead, or have been changed without tasting death ; and, at the same time, perceiving that, on the admission of the occurrence of an UNI-

*selves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh*

VERSAL Conflagration, materials can be procured from *no other* quarter; cuts the knot which he cannot untie, by adopting the adventurous principle of Mr. Mede: namely, A BOLD DENIAL, that the Conflagration foretold by St. Peter as occurring in the day of the second Advent, will be, so far as this earth is concerned, absolutely and strictly *universal*.

*The Earth of the Apostle's Conflagration*, says Mr. Elliott, is by no means certainly THE WHOLE HABITABLE WORLD; or, in fact, any other than THE ROMAN EARTH, which, we have seen on apocalyptic evidence, is to be destroyed PREMILLENNIALLY by fire at the time of Antichrist's destruction.—The solid crust of this earth shall be broken, and fountains shall burst forth from its inner deep, not as once of water, but of liquid fire; of fire now pent up within it as in a treasure-house, and intended as the final habitation of devils: this, I say, shall then burst forth and engulph the vast territory of THE PAPAL BABYLON, thence spreading even to PALESTINE. Horæ Apocalypt. p. 1390, 1396, 1397.

Doubtless, this gloss of PARTIALITY is *necessary* to Mr. Elliott's Scheme: but *that* is no very convincing proof of its *admissibility*. For a refutation of his glaring perversion of Holy Writ by transmuting UNIVERSALITY into PARTIALITY, nothing more, I submit, can be required than an unsystematising perusal of the prophecy itself.

2. Yet, for the more effectual exposure of a gloss, which, purely to serve a turn in exposition, thus tampers with the plain sense of Scripture, I shall argue the matter in the way of SYNCHRONISATION.

They, who maintain the *literal* second Advent of our Lord to occur *before* the apocalyptic Millennium, while, at the same time, they are constrained to acknowledge that St. Peter's Conflagration takes place *in the day* of that identical *literal* second Ad-

*of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the wild-beast and the kings of the*

vent, must obviously, on their own principles, determine St. Peter's Conflagration to synchronise with that manifestation of Christ to destroy the great Antichristian Confederacy of the Roman Beast and the False Prophet and the Kings of the Earth, which is announced in the latter part of the nineteenth chapter of the Apocalypse.

(1.) The *necessity*, on the part of the Premillennarians, to admit or rather indeed maintain this to be a true synchronism, is abundantly clear. Let us inquire, then, what *evidence* there is for such a synchronism, the establishment of which is plainly indispensable to the Premillennarian System and thence unavoidably imposed upon the advocates of that System.

In good sooth, neither formally nor circumstantially, is there the slightest degree of resemblance between the two predictions. On the contrary, there is such a marked dissimilitude, as to preclude even a decent plausibility in the projected synchronism.

He, that runs, may read this dissimilitude.

In the prophecy of St. Peter, the material heaven and the habitable earth, with the works that are therein and even with the component elements, are utterly burned up: so that, as the Apostle distinctly teaches us, *ALL these things being dissolved*, they completely pass away from their present state and condition. When this great mundane catastrophe shall have been accomplished, and when our *present* heaven and earth shall have thus passed away, *then* according to the expressness of St. Peter's prophecy, we may look for *new* heavens and a *new* earth, wherein, unlike their predecessors, dwelleth righteousness.

But, in the prophecy of St. John, there is not the least mention, either of any burning up of the heaven and the earth, or of their being succeeded by a *new* heaven and a *new* earth. On the

*earth and their armies, gathered together to make war against him that sat on the horse and against*

contrary, after the destruction of the Antichristian Confederacy, which *itself*, in a particular region, will *probably*, like the destruction of Sodom and Gomorrha, be effected by volcanic action (see Rev. xix. 20. Dan. vii. 11.), the *present* heaven and earth, for any thing that is said to the contrary, remain just as they were: nor is there the slightest hint, either of their *then* passing away, or of their *then* having any successors.

Clearly, therefore, where there is a perfect dissimilitude, or rather indeed an absolute incompatibility of circumstances, there can be no synchronism. But, if there can be no synchronism, the Premillennarian System falls incontinently to the ground: for, since the prophecy in Rev. xix. 11—21 is asserted to announce the *literal* second Advent, and since it does *not* synchronise with the prophecy in 2 Peter iii. 3—13; how are we, on the present System to dispose of, and where chronologically are we to place the latter prophecy, I mean the prophecy of St. Peter?

(2.) Let us only throw aside the unscripturality of Premillennarianism, and we shall find no difficulty, either in fixing the true chronological position of St. Peter's prophecy, or in determining that portion of the Apocalypse with which it plainly must be viewed as synchronising.

St. Peter, we see, speaks of an UNIVERSAL Mundane Conflagration, which causes the *present* heaven and the *present* earth to pass away: and, *when* they shall have passed away, then, as he expressly teaches us, we are to look for a *new* heaven and a *new* earth. 2 Pet. iii. 10, 13.

Now, as the Apocalypse clearly reaches to the final consummation of all things: would we discover the synchronism to St. Peter's prophecy, we must obviously look to the winding up of the Apocalyptic Series.

And here, accordingly, we *find* it, just where we might reasonably *expect* to find it.

*After* the destruction of the Antichristian Confederacy imme-

*his army. And the wild-beast was taken, and with him the false prophet that wrought miracles before*

diately previous to the commencement of the thousand years ; *after* the expiration of these same thousand years ; *after* the formation and fiery destruction of a second Antichristian Confederacy subsequent to the close of still the same thousand years : **AFTER** all these matters, we arrive at what is circumstantially determined to synchronise with the prophecy of St. Peter. The earth and the heaven flee away from the face of the Lord, seated, according to his own previous description of his *literal* second Advent (Matt. xxv. 31), upon his throne of judgment : and, when all mankind have individually received their several sentences at his tribunal ; *then* the Apostle sees a *new* earth and a *new* heaven, for the *first* earth and the *first* heaven were passed away. Compare Rev. xx. 11—15. xxi. 1 with 2 Pet. iii. 10, 13.

In point of *circumstantiality*, there cannot, I suppose, be a more perfect agreement ; an agreement, extending even to the minuteness of identical phraseology : and the *circumstantiality*, moreover, is checked and firmly riveted by the *chronology*. Each prophecy details *the same circumstances* : and each prophecy unequivocally places those circumstances at *the close of the present Mundane system*.

The synchronism is complete : but its inevitable result is, that the *literal* second Advent occurs, not *before*, but *after*, the apocalyptic thousand years. *How long* after, is known to the Father alone. Matt. xxiv. 36.

II. With very much of Mr. Elliott's Work, I am no more satisfied, than with his management of St. Peter's prophecy : but, at my advanced time of life, it is too late to enter into the prolixity of formal controversy.

Hence, as I have recently, after an interval of sixteen years, published a new edition of my *Sacred Calendar of Prophecy* (Painter, 342 Strand), I shall content myself with saying : that, while every passing event tends to establish the general soundness of my views, nothing that I have read, either during or since

*him with which he deceived them that had received the mark of the wild-beast and them that worshipped*

that interval, has given me any well grounded cause to retract a single opinion there advanced. Had I been *satisfied*, that Mr. Elliott on the one hand, or Mr. Maitland and the ever jarring School of mutually inconsistent Futurists on the other hand, had propounded the truth on those points wherein they respectively differ from me, I should assuredly, as I have more than once heretofore done, have taken an early opportunity of *confessing* myself mistaken: for no man ought to write on Prophecy, who possesses not a sufficiency of moral courage to acknowledge and retract his *conscious* errors. But, on the points where we differ, I believe all those authors, each in his own way, to labour under very serious error: and thence, on those several points, I can only deem their Productions calculated to mislead the Public Mind. From the monstrous absurdities of the Futurists, who (as Mr. Birks has most admirably exposed them) call upon us to relinquish the standard interpretation of centuries while they cannot agree among themselves touching the form of the nostrums which they would recommend to us instead thereof, Mr. Elliott is creditably free: and, among other matters, he has written excellently and conclusively on *the year-day scheme* against these adventurous speculatists, who would fain deprive the Church of the light of consecutive Prophecy for the space of well nigh eighteen centuries, and thus introduce the reign of chaos and old night. Still, however, I am constrained to say: that, while his Work contains much that is valuable *incidentally*, it fails of giving satisfaction to a close sifter of combinations when viewed *collectively*.

III. After a long and painful study of the subject, I have expressed my conscientious adherence to my own finally adopted views: but I must here beg to state, that I adhere to those views *SOLELY as propounded by myself*.

I have to thank Mr. Elliott for the general politeness of his language toward me: but I am sorry to say, that, when he has



*his image: these both were cast alive into a lake of fire burning with brimstone. And the remnant*

thought it expedient to mention me *vituperatively*, he has (I believe) invariably, either ascribed to me what I never *did* say, or misrepresented me in what I *have* said.

1. A remarkable instance, of his ascribing to me what I never *did* say, occurs in his *Horæ Apocalypt.* p. 845 note 4.

*Faber, Gauntlett, and others*, he asserts, *would make the seventh head* (of the first apocalyptic Wild-Beast) *to be the Secular Empire of Charlemagne, and then Otho and his successors in the Germanic Throne; also the eighth to be Napoleon.*

What may the case with the unspecified *others*, I will not pretend to determine: but, WHERE Mr. Gauntlett and myself have adventured this strange exposition, Mr. Elliott is not careful to inform his readers; for, both here and elsewhere, he constantly refrains from giving references, which would have enabled them to test the correctness of his allegations.

In the year 1821, Mr. Gauntlett, with proper acknowledgment, borrowed my interpretation of the *short-lived* seventh head, which started up even in our own days, which was soon slain by the sword of foreign violence, and which is destined to reappear at some future time as the *apparently* eighth form of Supreme Roman Government though *really* one of the seven: and I appeal to any one of Mr. Elliott's readers, who patronises the perhaps troublesome, though certainly not unnecessary, plan of patient verification, whether there be even *a scantling of truth* in that gentleman's unreferenced assertion. Neither Mr. Gauntlett nor I have said *a single syllable* of what Mr. Elliott most unaccountably ascribes to us. See Gauntlett's *Exposition of the Revelation*, p. 297—308, and my *Sacred Calendar of Prophecy*. book v. chap. 4. § III. 3. (7.) 4. 5. vol. iii. p. 115—132: 2d edit. The first edition contained precisely the same interpretation: and a former Work, from which Mr. Gauntlett very faithfully borrowed it in the year 1821, still gave the very same.

2. An instance, again, of his misrepresenting me in what I

*were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh\*.*

VII. Those enemies of the Lord, the lawless triple confederacy of Anarchs and Infidels and Apostates, being now swept away, apparently by the secondary agency of some fearful volcanic

*have said, will be found, though, as usual, without reference, in Hor. Apoc. p. 922. note 1.*

By way of confuting what I have written on the Beast's Image mentioned in Rev. xiii. 14, 15, he asks : *How could the saints' images be called the Image of the Beast ?*

Now this vituperative question is palpably devoid both of all relevancy and even of all sense, unless it be understood as intimating, on the part of Mr. Elliott, that I had expounded the *Image of the Beast* to import the *Effigies of the Beast*. Yet, had he read my exposition with even a moderate degree of attention, he would have seen, that, in strict accordance with the remarkable phraseology of the prophecy, I expound the *Beast's Image* to mean, not the *Beast's Effigies* (as Mr. Elliott, by a necessary implication, misrepresents my words), but the *Beast's Property* : namely, according to the phraseology of the Apostle, an image manufactured by the dwellers on the earth for the Beast (Gr. τῷ θεῷ), in order that all, who refused to pay this manufactured image *divine adoration* (Gr. προσκυρήσωσι τῷ εἰκόνι), might be put to death.

Mr. Elliott was perfectly at liberty to accept or to reject my interpretation : but, I submit, he was *not* at liberty to essay its confutation through the medium of a total misrepresentation calculated to make me appear ridiculous. See my *Sacred Calendar*, book v. chap. 6. § I. 3. (7.) (8.) (9.) vol. iii. p. 183—190. 2d edit. Aug. 17. 1844.

\* Rev. xix. 11—21.

eruption similar to that which destroyed the cities of the plain: a brighter period opens upon the Church, and the universally-extended spiritual reign of the Saviour commences. The whole House of Israel being restored and converted, his divine religion, in all its heavenly purity, is propagated, mainly through their instrumentality, to the very ends of the earth: the defunct saints rise, as it were, from the dead, and figuratively reappear in the persons of their true representatives, a new race of spiritual believers: every nation becomes christian, in deed, as well as in name: and the *salvation, prepared of old before the face of all people*, becomes, in the fullest sense of the words, *a light to lighten the Gentiles, and the glory of God's people Israel*\*.

VII. Yet, while fallen man remains in the flesh, so inveterate is his tendency to apostatic corruption, that even this blissful scene, this heaven upon earth, is not left undisturbed. At the close of a long-allotted period of holiness and happiness, the great bulk of mankind, described as *the nations which are in the four quarters of the earth* and whose number is said to be *as the sand of the sea*, band themselves together in a daring confederacy against the Lord and the now sorely reduced remnant of his faithful servants. But this attempt to derange the blessed order of Christ's supreme

\* Rev. xx. 1—6.

rule, in our nether world, proves unsuccessful : for *fire comes down from God out of heaven and devours them.* At length, the number of the Elect being complete, and the day of the second advent to judge both the quick and the dead having arrived, the earth and the material heaven, dissolving (as St. Peter foretells) with fervent heat, flee away from the face of him who sitteth on the great white throne, so that no place is found for them. *Then the dead, small and great, stand before God : and the dead are judged out of those things which are written in the books according to their works.* The Church Militant of this world, pursued to the very last by the enmity of Satan, now becomes the Church Triumphant of a better world. *A new heaven and a new earth,* wherein dwelleth righteousness, and to which St. Peter teaches us to *look according to the Lord's promise,* occupy the place of *the first heaven and the first earth* which have passed away. The grand scheme of redeeming love is accomplished : and, before the eyes of God's adoring people, nothing henceforth is in prospect, save an eternal period of unalterable happiness and of absolute security\*.

*He, which testifieth these things, saith : Surely, I come quickly. Amen. Even so, come Lord Jesus !*

\* Rev. xx. 4—15. xxi. xxii.



## APPENDIX.



## NUMBER I.

CHEDORLAOMER.

THE first conquest of Egypt by the Cuthic Palli or Palestim or Shepherd-Kings, about six years before the birth of Abraham; and their previous successful invasion and partial occupation of the Promised Land, through which they passed, from north to south, in their progress to the Nile: will perhaps throw some political light upon the difficult portion of History, recorded in the fourteenth chapter of Genesis.

I. These adventurers had emigrated out of the great Iranian Empire of central Asia; an Empire, which commenced at Babel, which was continued at Nineveh, and which, according to Trogus, existed, under different dynasties, in its undivided state, 1500 years: and, by the way of the Persian Gulf, and thence round the great desert which intervenes between Palestine and the valley of the Euphrates, they had entered the Promised Land, then recently intruded upon by the Canaanites, agreeably to the usual route, from the



north; and, partly occupying its sea-coast, and partly passing through it, they had thence advanced into Egypt.

Their successful establishment in that country, which, in their first usurpation of it, they held for a term of 260 years, being driven out only about 15 years before the descent of Joseph, and thus leaving the district of Goshen or Avaris empty for the meet reception of the pastoral family of Jacob, seems to have excited the ambitious cupidity of the reigning head of the Iranian Empire, and to have made him project the conquest of Palestine and its annexation to its growing Eastern Sovereignty.

Accordingly, about 77 years after the military Cuthic Shepherds had first conquered Egypt, or about 71 years after the birth of Abraham, Chedorlaomer, the mighty king of Elam and Cush and Ashur and Madai and the whole country round Nineveh, and the then representative of the original founder Nimrod or Ninus, advancing westward from the region of the Tigris and the Euphrates, poured with his troops into Palestine from the north, and quickly subjugated five inland princes of the Canaanites whose territories lay in the fertile valley of the Jordan, described as well-watered everywhere, before the Lord destroyed Sodom and Gomorrha, even as the garden of the Lord. Gen. xiii. 10. xiv. 2.

These kings, said to have been respectively the

sovereigns of Sodom and Gomorrha and Admah and Zeboiim and Bela, submitted to the Assyrian yoke during twelve years: but, in the thirteenth year, building probably upon the remoteness of their conqueror and perhaps also upon his embarrassment with the Arabian or Cuthico-Phoenician Dynasty of Babylonia, they ventured to rebel.

This produced a second invasion by Chedorlamer: and he is stated to have then brought with him three feudatory princes with their several contingents of troops; Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of certain mingled Nations.

In the fourteenth year, thus accompanied, he again entered Palestine: and quickly overran the whole inland country, from north to south; smiting, in his progress, the Rephaim and the Zuzim and the Emim and the Horim and the Amalekim and the Amorim; the four first of which tribes seem to have been of the Pallic or Cuthic Stock.

He then joined battle with the five rebellious kings of Canaan in the vale of Siddim, now whelmed beneath the waters of the Dead Sea: and gained a complete victory.

Having thus once more, to all appearance, effectually subjugated them, he retired northward toward Damascus in his way home, with abundance of spoils and captives: among whom was Lot and his household.

Upon this, Abraham, who then dwelt in the plain of Mamre in the southern part of the country, armed his trained servants to the number of three hundred and eighteen: and, accompanied by his friends and neighbours Aner and Eshcol and Mamre, pursued the hosts of the great king unto Dan, which was at the northern extremity of the land.

Here, using a stratagem very like the subsequent and (I think) imitative stratagem of Gideon, *he divided himself against them, he and his servants, by night*: thus, in the scared imagination of his enemies, multiplying his insignificant force into a supposed large surrounding army.

His success was complete: the Assyrians were totally routed, more, I suppose, by panic from the nocturnal surprize, than by the actual prowess of Abraham and his men: and the victorious patriarch, so completely was the huge armament broken, safely pursued their fugitive hosts as far as Hobah on the left of Damascus, where he recovered Lot and his household.

The whole transaction, as I have already hinted, bears so striking a resemblance to the exploit of Gideon in a later age, that that captain may well be thought to have borrowed his tactics from those of his great ancestor: for, be it observed, though the Lord, after two successive reductions of his army, promised him victory; yet the tactics, which he employed in the management of the

small remainder, were strictly his own, and not the result of any special divine inspiration.

It may be both useful and interesting to follow out the resemblance.

The whole force of Abraham, exclusive of his three Amorite friends, was only 318 men. The original 32,000 men with Gideon were reduced, by two divinely ordained diminutions, to the nearly identical number of 300.

Abraham divided his small force into different bands. Gideon divided his 300 men into three companies.

Abraham set upon the Assyrians by night: and, according to Josephus, he thus completely surprised them, partly unarmed, partly in bed, and partly ineffective through drunkenness. Ant. Jud. lib. i. c. 10. Gideon similarly assailed the vast host of the Midianites and Amalekites in the beginning of the middle nocturnal watch; and produced such a panic among them, that they partly fled, and partly, through a confusion sent upon them by the Lord, turned their swords against themselves.

The *details* of Abraham's successful stratagem are not given: but, whether he used lamps or not to mimic the camp lights of a large army, and whether the Assyrians did or did not destroy each other in the sudden panic of total disorder; we may be morally sure, that loud shouting and the

attendant blowing of horns or trumpets would be systematically employed.

In each case, no doubt, God blessed and favoured the attempt: but still, in each case, the closely similar stratagems were the contrivance of the leaders; and so much, in all points, do they resemble each other, that Gideon, I think, must have copied from Abraham.

II. In my *Origin of Pagan Idolatry* (book vi. chap. 2. § VI. 2. (2.) vol. iii. p. 435—437.), I had occasion to notice this exploit of the father of the faithful: but, upon a reconsideration of the subject, I believe, that my view of the sacred narrative, as there propounded, was erroneous.

Arguing from the smallness of Abraham's force, I concluded; that Chedorlaomer and his allies must have been petty princes, whose territories lay in the neighbourhood of Damascus, and who (as it is supposed to have been the case with the Trojan Priam, whence he was aided by the arms of the eastern Memnon) were feudatories of the great dominant Iranian Empire: but, so far at least as Chedorlaomer is concerned, I conceive myself to have been mistaken; a matter, which, in so large a Work, may perhaps reasonably claim to be pardoned.

Josephus rightly ascribes the expedition of Chedorlaomer, at the head of the troops of Shinar and Ellasar and Elam and the mingled

Nations of the east, to the Assyrians collectively, inasmuch as they then had the sovereignty of Asia : κατ' ἐκείνον τὸν καιρὸν, Ἀσσυρίων κρατούντων τῆς Ἀσίας. Ant. Jud. lib. i. c. 9. And the whole, that is said of the four princes, may serve to shew his correctness.

Chedorlaomer, the chief or suzerain, is said, probably from his having been distinguished by its recent conquest, to have been king of Elam. This particular Elam, a Semitic Plantation, lay, as Bochart well judges and amply shews, between Media and Mesopotamia, or, in biblical phrase, between Madai and Aram-Naharaim : thus constituting a natural portion of the self-extending Empire, which Nimrod ultimately founded at Ninevah in upper Assyria. Elamitæ sunt in Elymaide. Elam, scilicet, est Elymais : et Elamitæ sunt Elymæi. Ex descriptione res patet. *Susiae*, inquit Strabo, *conjungitur Elymaitica : Elymaiticæ, Media*. Inde est, quod Elam et Madai, id est, Elymæi et Medi, passim in Scriptura junguntur. Es. xxi. 2. Jerem. xxv. 25. Act. ii. 9. In quo loco (Act. ii. 9.) in super id notandum, in horum populorum censu, Lucam ab ortu in occasum semper progredi recto ordine. Itaque, vel hinc colligas, Elamitas fuisse medios inter Medos et Mesopotamēnos, qui idem situs est Elymaidis. Bochart. Phaleg. lib. ii. c. 2.

Shinar, the fief of Amraphel, settles its own

geography, by at once fixing itself to the region of Chaldæa or Babylonia on the Euphrates.

Ellasar, the fief of Arioch, following out the same line of locality, I take to have been the modern Hillah on the same river, not far from the site of ancient Babylon.

And the Mingled Nations, under the deputed rule of Tidal, were, as we may well conclude from the very composition of the Iranian Empire, a Congeries of Tribes, made up of various different patriarchal families, but all owing ultimate fealty and suit and service to the great Lord Paramount.

Though I would not absolutely build upon etymology, yet I think it likely, that the very name of *Chedorlaomer* will bring out the same result.

The official and divine and hereditary title of this prince was, I suppose, of course, *Nin* or *Ninus*: but his personal name, curiously, however, mixed up, in the oriental fashion, with names of honour, sounded, to hebrew ears, as *Chedarlaomer*. In this word, the prefix *Che* is the familiar eastern *Cai*, which denotes a *King*. It is the same vocable, which, by similar prefixion, makes Caus to be Cai-Caus, Cobad to be Cai-Cobad, Khosru or Choresch or Cyrus to be Cai-Khosru, and Xerxes (as the Greeks wrote it) to be Cai-Xares or Cyaxares. The suffix *Omer*, at

the end of the compound, is the oriental *Emir*. And the intermediate proper name is *Dara*, a favourite appellation of the future Persian Monarchs, who at length became the Lords of the great Central Empire. Thus, if I mistake not, *Chedarlaomar*, when analysed, will be *Cai-Dar-el-Omra*, or *Dar the Suzerain of the Emirs*. In confirmation of this analysis, I may remark: that we actually have, without the interposition of a proper name, a title made up by an exactly similar composition. *Caiumeras* or *Cai-Omras* is no other than *The King of the Emirs*.

III. On the authority of the *Pirkè Eliezer* c. 27, my learned and ingenious friend Mr. Townsend tells us: that, according to the tradition of the Jews, the four allied kings, when they undertook their expedition into Palestine, specially intended to have destroyed Abraham himself. Holy Bible Arranged, in loc. sect. xlviii. note p. 379.

Should there be any ground for this tradition, which, however, Josephus does not mention, though he may be guessed to insinuate it, some confirmation of the present view of the history now before us may perhaps be afforded by it under its most natural explanation.

Joshua expressly states; that the family of Terah, the father of Abraham and Nahor, while in Chaldèa beyond the Euphrates, served other gods, on which account Abraham was taken by the Lord from the other side of the flood, and



brought into the land of Canaan the lot of his future inheritance : and, in regard to precise locality, Moses had previously informed us ; that the place, whence Abraham was thus taken, was Ur of the Chaldees. Josh. xxiv. 2, 3. Gen. xi. 31.

Such an emigration, for such a reason, amounted to a public protest against the Nimrodian Idolatry of the Iranian Empire : and, as Abraham, agreeably to the very function of his calling, proclaimed the exclusive worship of the alone true God wherever he went, the intolerant spirit of Babylonian Paganism would probably enough be stirred up against him. Hence, from the widely spread fame of the wandering patriarch, it is not in itself unlikely, that his seizure and punishment might enter into the plan of conquest devised by Chedolaomer : and the desolating line of march, adopted by that prince, may seem also to favour the idea. Abraham, at the time of the vindictive invasion, was dwelling in the plain of Mamrè the Amorite : and the Amorites of the south were one of the Tribes, which were smitten by the sword of the great king. Gen. xiv. 7, 13. The patriarch, however, escaped, though the tide of war rolled into the very country where he was, and though the supposed intention of Chedorlaomer was partially accomplished by the capture of his kinsman Lot at Sodom. Hence the retaliation was strictly personal on the part both of Abraham

and of his three Amorite associates Aner and Eshcol and Mamre : for, by the supposition, Abraham's own life had been aimed at, and his nephew had been led away captive ; while his three friends had severely suffered by the slaughter of their brethren and the devastation of their country.

I have remarked, that, although Josephus does not mention the Jewish tradition, he may be thought to insinuate it. The passage, to which I allude, occurs in his *Jewish Antiquities*. He tells us : that, in consequence of Abraham's maintaining by argument the Unity of the Godhead and his thus innovating upon the prevalent Polytheism, the Chaldæans and the other Mesopotamians raised so violent a sedition against him, that, agreeably to the will and through the promised aid of God, he thought it the most prudent to quit the country altogether. Ant. Jud. lib. i. c. 7.

Another tradition, however, received both by Jews and Mohammedans and even some Christians, goes yet further : for it makes Nimrod cast Abraham into a fiery furnace, from which God miraculously delivered him. Fabric. Cod. Pseudepig. §. cvii. vol. i. p. 544.

This legend has evidently originated from the statement of Moses, that Abraham and his family went forth from Ur of the Chaldees. The place was so called from the worship of the Sacred Fire symbolical of the Sun. Hence, when

Abraham was said to have gone forth from *Ur*, it was understood as an intimation that he had miraculously come forth unhurt out of the *Fire* into which he had been cast by the enraged tyrant. Chronology renders the pretended circumstance impossible: and there can be little doubt, that the tale has arisen from a misprision of the sacred narrative.

IV. But, whatever becomes of jewish tradition, the history of Chedorlaomer's invasion of Palestine is important, as establishing a fact which some have doubted.

The fact in question is: the long protracted existence of a mighty Central Empire in Asia, which commenced with Nimrod, and of which, as the Persians delight to exhibit it, their own Empire was politically the continuation.

This has been controverted on the ground, that Scriptural History contains no allusion to any such Empire.

Now, even if such *were* the case, I doubt whether the argument founded upon it would be very conclusive: for the evident plan of the Scriptural History is to notice no Empires or kingdoms, except as they come in contact with the chosen people or bear more or less directly upon the destinies of that people. But, if the preceding estimate of Chedorlaomer's expedition be correct, such is *not* the case. The existence of the great Empire is referred to: and, furthermore, it is *only*

referred to in exact accordance with the general plan of the Sacred History. Chedorlaomer's invasion of Palestine stands immediately connected with Abraham, the ancestor of the chosen race and the general spiritual father of the faithful. March 19, 1844.

## NUMBER II.

## THE PHOENICIANS.

SINCE the opinion that the Phoenicians were Canaanites has been very commonly taken up, it may be useful to enter a little upon the question of their real descent.

I might begin with urging the *negative* argument, that they and their brethren the Philistim are never, in Scripture, reckoned up among the well-defined nations of Canaan: but I shall prefer the line of *positive* argument, built upon such historical testimony as we possess.

Now, from the whole testimony of Antiquity, a testimony derived, not from mere conjecture, but from the national records of the Phoenicians themselves as we are assured by Herodotus, we are brought to a conclusion, quite irreconcilable, so far as I can judge, with the common notion that they were Canaanites: and I feel the more confidence in this view of the matter, because, from the same testimony not more than very partially adduced, Sir Isaac Newton was brought to the

same *negative* conclusion, that they were *not* of Canaanitish origin.

We are told : that, previous to their occupation of the coast of Palestine, they had dwelt on the shore of the Erythræan Sea. Thence, they emigrated westward : and, circuiting (I suppose) the great desert by the ordinary route, and thus entering Palestine from the north, they, in the first instance, which would be the natural consequence of such a route, either occupied or (as I rather believe) founded the great mercantile city of Sidon, the parent of the more southerly Ashdod and the more northerly Aradus.

Τούτους γὰρ (scil. τοὺς Φοινίκας) ἀπὸ τῆς Ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τήνδε τὴν θάλασσαν. Herod. Hist. lib. i. c. 1.

Οὗτοι δὲ οἱ Φοινίκες τὸ παλαιὸν ὀικεον, ΩΣ ΑΤΤΟΙ ΛΕΓΟΤΣΙ, ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ ἐνθεῦτεν δὲ ὑπερβάντες, τῆς Συρίας οἰκέουσι τὰ παρὰ θάλασσαν. Ibid. lib. vii. c. 89.

Φοινικόπεδον τ' Ἐρυθρᾶς ἱερὸν χεῦμα θαλάσσης, χαλκοκέραυνον τε παρ' ὀκεανῷ λίμναν παντοτρόφων Αἰθιοπῶν. Æschyl. Prom. Solut. apud Strab. Geog. lib. i. p. 31.

Οἱ μὲν γὰρ καὶ τοὺς Φοινίκας καὶ τοὺς Σιδονίους τοὺς καθ' ἡμᾶς ἀποίκους εἶναι τῶν ἐν τῷ ὀκεανῷ φάσι, προστιθέντες καὶ διὰ τὶ Φοινίκες ἐκαλοῦντο, ὅτι καὶ ἡ θάλαττα Ἐρυθρὰ. Εἰσὶ δ' οἱ καὶ τὴν Αἰθιοπίαν εἰς τὴν καθ' ἡμᾶς Φοινίκην μετάγουσι· καὶ τὰ περὶ τὴν Ἀνδρομέδαν ἐν Ἰότῃ συμβῆναι φασίν. Strab. Geog. lib. i. p. 40.

Tyriorum gens condita a Phoenicibus fuit, qui, terræ motu vexati, relicto patriæ solo, Assyrium stagnum primo, mox mari proximum littus, incol-

uerunt, condita ibi urbe, quam, a piscium ubertate, *Sidona* appellaverunt, nam pisces Phœnices, *Sidon* vocant. Justin. Hist. Philipp. lib. xviii. c. 3.

Tyrii orti ab Erythreo mari ferebantur. Plin. Hist. Natur. lib. iv. c. 22.

Tyrii a rubro mari profecti. Solin. Polyhist. c. xxiii.

From these several statements, it is, I think, abundantly clear : that the Phœnicians were Cuthim or (as the Greeks called them) Ethiopians, who migrated from the Asiatic Ethiopia or (in the phraseology of Hindostan) Cusha-Dwip within, and who finally established themselves on the coasts of Palestine. Hence their settlement became a new Ethiopia or Cush-Land : and hence was transferred thither, in the familiar way of local appropriation, the legend of Andromeda, which was just as well known to the Ethiopians of Asia as to the Ethiopians of Africa. Thus being Ethiopians or descendants of Cush, the Phœnicians could not have been descendants of Canaan.

They were of the same stock as the Philistim or Palli or Cuthic Shepherds : and, accordingly, the Philistim and the Phœnicians are spoken of convertibly, as one race or people. For the Philistœan city of Ashdod is said to have been founded by the Phœnicians from the Erythrœan sea : while the same Erythrœan Phœnicians are described, as

being the occupants of the scriptural land of the Philistim, and as dwelling alike in Joppa and Gaza and Tyre and Sidon. Steph. Byzant. de Urb. in voc. *Azotus*. Dionys. Perieg. Orb. Descript. ver. 905—912.

The Military Shepherds of the Asiatic Ethiopia called themselves *Anakim-Palitim* or *Royal-Shepherds*: which the Mizraim, when, from southern Palestine, they invaded and conquered Egypt, translated into *Huc-Sos*, a compound word of similar import in their language. On their expulsion from Egypt, a tribe of those Shepherds emigrated to Greece: whither they brought with them, both the idea of the pastoral occupation so prevalent in Arcadia, and the title *Anak* or *Anax* which accordingly we find in the greek language in the sense of *King*. This word, when written with the old Pelasgic or Pallic *Digamma*, sounded as *Fanax*: and, from *Fanax* or *Fanak*, when the *Digamma* became obsolete and when after a certain interval the *Phi* was introduced, the Greeks formed *Phoenix* as the gentile name of the maritime Anakim or Fanakim of Tyre and Sidon.

I. Sir Isaac Newton, as I have intimated above, clearly perceived that the maritime Phoenicians could not have been Canaanites. But, while he thus very justly rejected the vulgar notion, he pronounced them to have been Edomites, who by David were driven out of their original settlements near that Arabian Gulf which is at present called



the *Red Sea*. And, of this opinion, he finds a confirmation in their very name : for (he remarks) *Edom, Erythra, and Phoenica, are names of the same signification, the words denoting a red colour.* Chronol. p. 104—110.

The conjecture is ingenious : yet, when the entire evidence is examined, I doubt whether it be tenable.

1. Certainly, the voice of Antiquity brings the Phoenicians of Palestine from the Erythræan Sea or the Red Sea : but the question is, *what* sea we are to understand by that appellation.

(1.) Sir Isaac supposes it to be the Gulf, which we now call the *Red Sea* and which the Hebrews called *Yam-Suph* : for that was the sea, which was known to the Edomites.

Now, if the Phoenicians were Edomites who were driven thence by the arms of David, it is difficult to conceive, how Tyre, which was only the *daughter* of their original city Sidon, could have been in so highly flourishing a state during the reign of David's immediate successor Solomon.

Nor is this chronological difficulty the only one : there is likewise another of a geographical nature. Herodotus tells us : that, when the Phoenicians migrated from the Erythræan Sea, they passed over Syria in their progress to the eastern coast of the Mediterranean. Such a line of march would of course bring them into Palestine from the north and thus make Sidon the first or mother-city of

their foundation. But, if they were Edomites driven from the shores of the modern Red Sea, they must have entered Palestine in a precisely opposite direction: and, unless Palestine be set down as a part of Syria which itself lies full north and north-east of the land of Canaan, they could not have passed through it at all.

(2.) Such considerations alone, independent of ulterior evidence, would constrain me to seek the Erythræan Sea of the Phoenicians in a different region from the Red Sea of modern Geography. It was, in truth, that inlet of the great Erythræan or Indian Ocean, into which both the Tigris and the Euphrates empty themselves, and which at present bears the name of the *Persian Gulf*.

This point is evident from the several accounts of the origin of the Phoenicians, which Strabo has preserved, and which he too hastily deems contradictory.

According to the tenor of such accounts, the Phoenicians, previous to their emigration to Palestine, dwelt, either on the Persian Sea or somewhere on the main Ocean: and, accordingly, in the Persian Gulf, there actually were two islands, named, like those on the eastern shore of the Mediterranean, *Tyre* and *Aradus*, and having temples similar to those of the Phoenicians. Thence proceeding westward, they occupied the sea-coast of Palestine. By national descent, they were Ethiopians or Cushim: and this latter cir-

cumstance is said to account for their transference of the legend of Andromeda from Ethiopia to Joppa. Strab. Geog. lib. i. p. 39, 40. lib. xvi. p. 727. Eustath. in Dionys. Orb. Descrip. ver. 609.

In these statements there is no contradiction : though they clearly enough mark out the true Erythræan Sea, from the coasts of which the Phœnicians migrated to the shore of the Mediterranean. The Ethiopia, whence the Phœnician Cuthites originated, was the Asiatic, not the African, Ethiopia : and the Asiatic Ethiopia, or Cush-Land, or (as the Hindoos call it) Cushadwip within, extended to the coasts of the Persian Gulf. Accordingly, Dionysius Periegetes tells us ; that the Erythræan Sea was also denominated *the Ethiopian Sea*, and that it was near to the Eastern or Indian Ocean : while his scholiast Eustathius justly remarks ; that this Red or Ethiopian Sea was a *different* sea from the Arabian Gulf or from the familiar Red Sea of our modern maps. Dionys. Perieg. Orb. Descript. ver. 37—39. Schol. in loc. See also Ibid. ver. 710—712.

The point is yet further evident from the narrative of the epitomiser Justin.

We learn from this writer : not only that the Phœnicians dwelt *on* the shores of the Assyrian Lake (which can only mean the Persian Gulf) before they occupied the sea-coast of Palestine ; but also that they had anteriorly migrated *to* the

Assyrian Lake, being driven from their *original* country by an earthquake. Justin. Hist. lib. xviii. c. 4. *What* that original country was, Justin does not specify : but, from the recorded circumstance of the earthquake which drove them forth, and from various other testimonies, I gather it to have been Babylonia and Ashur ; the earthquake itself most probably relating to the miraculous interruption of the building of the Tower. Following either the Euphrates or the Tigris from these regions, they would be conducted to what I deem the real Erythrèan Sea of their history.

The point is finally evident from the language of Berosus as preserved by Alexander Polyhistor.

For the purpose of conversing with the Chaldeans, a being, named *Oannes* or *Odacon*, and compounded of a man and a fish, came up, at several different times, from the Erythrèan Sea which borders upon Babylonia. Ἐκ τῆς Ἐρυθρᾶς θαλάσσης κατὰ τὸν ὁμορροῦντα τόπον τῇ Βαβυλωνίᾳ. See Syncell. Chronog. p. 28, 29, 38, 39.

This is quite precise as to the *locality* of the Erythrèan Sea. The sea from which emerged Odacon or Dagon, the well known fish-god of the Philistim and Phoenicians, could not have been what we call the *Red Sea*, but must have been the *Persian Gulf*.

2. With respect to the ancient king Erythras or Erythrèus, whom some, in connection with the theory of Sir Isaac Newton, would make to be

Esau or Edom himself, inasmuch as the two words *Edom* and *Erythrèus* equally denote *Red*: the fondness of such a conjecture is at once exposed by the geographical testimony of Dionysius Periegetes.

He tells us: that the tomb of king Erythrèus was situated, not on the verge of the *Arabian* Gulf as the present speculation would require, but in the island Ogyris without the Carmanian Promontory, whence the navigation lies northward into the *Persian* Gulf. For the Carmanian Promontory is in *Persia*, on the *eastern* side of the strait which joins the Persian gulf to the great Erythrèan Ocean. Dionys. Perieg. Orb. Descript. ver. 606—609.

Thus are we again brought to the *Persian* Gulf, not to the *Arabian* Gulf, for that Red or Erythrèan Sea, whence the Phoenicians, having *already* quitted their original country, emigrated to the coasts of the land of Canaan.

Such words, as *Erythras* and *Erythèus* and *Erythèa*, I cannot help suspecting to be, in truth, variations of a punic word, which the Greeks, according to their usual custom, have hellenised, purely from some resemblance in point of sound to their own word *Erythrus*. This, of course, leads me to doubt, whether the punic word has any sort of connection with the colour *Red*, which has been made the insecure basis of more than one speculation. The doubt is increased by the

curious circumstance, that the letter *Ro*, which is essential in the real greek word *Erythrus*, is omitted in the insular name *Erythèa*, though it is inserted in the names *Erythras* and *Erythrèus*. And I am still more induced to be suspicious by the additional circumstance, that, according to Pliny, the insular settlement of the Phoenicians at Cadiz or Gadir received the name of *Erythèa*, BECAUSE their ancestors had come from the Erythrèan Ocean: for, to say nothing of the omission of the *Ro* in the word *Erythèa*, if the Phoenicians brought the name with them from the Persian Gulf to the Andalusian Island of Cadiz, that name, as applied either to the Persian Gulf or to the great Indian Ocean, could never have been received from the Greeks. What the precise punic word, thus disguised by that conceited people, may be, I would not venture positively to determine: but we have, at least, a probable clew in the name *Arad*, which the Phoenicians first gave to an island in the Persian Gulf, and which they afterward gave to another similar island north of their settlement of Sidon. On the well-known principle of oriental writing, *Arad* in the Persian Gulf, *Arad* on the coast of Phoenicia, and *Eryth* on the coast of Andalusia, will all bear one and the same appellation. If this be the case, *Arad* will be the punic word, which, with the idea of *Redness*, the Greeks have incongruously transmuted into their own *Erythrus*, and

have thence talked about an *Erythrèan* Sea. With such a clew, then, and with the important recollection that the two *Arads* and *Erythèa* which I deem a third *Arad* were all small islands, I much incline to think, that *Arad* and *Ararat* are the same word. At the time of the Ark's appulse, the mountain of the deluge was an island: and thus it became the prototype of those numerous holy islands, which make such a conspicuous figure in the mythology of ancient Paganism. Its name becomes the trisyllable *Ararat* purely by virtue of masoretic punctuation. When, according to the hebrew letters, written *Arrat*, as a dissyllable, it is, in truth, the very same word as the punic *Arad*.

Agreeably to the asserted ethiopic descent of the Phoenicians, as mentioned by Strabo, we find their colonies, that, for instance, of *Erythèa*, with which we have just been concerned, connected with or inhabited by the members of the great Ethiopian or Cuthic House.

Ἦτοι μὲν ναίουσι βοῶτράφον ἀμφ' Ἐρύθειαν,

Ἀτλάντος περὶ χεῦμα, θεοῦδέες Αἰθιοπῆες.

So speaks Dionysius Periegetes (Orb. Descript. ver. 558, 559): and thus, as Phoenicia itself was deemed an Ethiopia, so likewise the far western settlement of *Eryth* and its atlantic vicinity are said to have been tenanted by Ethiopians, though we know that they were planted by Phoenicians.

But the Ethiopians, whether Asiatic or African, whether eastern or southern or western, were the children of Cush: and, by descent, the Phoenicians or Philistim or Palli were Ethiopians.

II. The argument, by which the Phoenicians have so commonly been deduced from Canaan, is, I believe, to the following effect.

In Scripture, the names *Sidonians* and *Tyrians* are used convertibly: and Tyre is said to be the daughter or colony of Sidon. See Isaiah xxiii. et alibi. But the mother city Sidon was so called from Sidon, the first-born of Canaan. Gen. x. 15. Therefore the Sidonians, and consequently the Tyrians or Phoenicians, must, by descent, have been Canaanites.

By Dr. Wells, the matter is not so much argued, as taken for granted: but, still, the argument lies tacitly under the assumption.

*The situation of the family of Sidon, the first-born of Canaan, says he, is evidently marked out to us by the famous city of that name.—But Tyre is expressly styled the daughter of Sidon: by which expression is meant, that the Tyrians were a colony of the Sidonians.* Geogr. of Old Test. chap. vii. vol. i. p. 129.

1. Now, even if the premiss of this argument be allowed, namely, *The foundation of Sidon by the first-born of Canaan*, still the conclusion drawn from it will not legitimately follow.

The Phoenicians, migrating from the Persian



Gulf, and, by rounding the great desert, of necessity passing through Syria (which, Herodotus assures us, was *their own* account of the matter), would enter Palestine, agreeably to the common course of oriental invasion, from the north : and, thus, the first place, which they would occupy in the land of Canaan, would obviously be Sidon ; whence, either in their natural progress, or (as Justin relates) on account of their expulsion by the king of Ascalon, they would advance southward to the site of their most famous colony Tyre. But this their *occupation* of Sidon, even if it derived its name from the son of Canaan, will not prove them to be Canaanites *by descent*. As *possessing* Sidon, they would be *locally* called *Sidonians* : just, as possessing Tyre, they were *locally* called *Tyrians* ; or as, possessing Carthage, they were *locally* called *Carthaginians*. Yet, all the while, wherever planted, they were still nationally Phoenicians.

2. But, beyond similarity of name, I doubt, whether Sidon has any connection with the first-born of Canaan : for my belief is, that it was *founded*, rather than merely *occupied*, by the invading Phoenicians.

In Sanchoniatho's account of the Phoenician Theology, as translated into Greek by Philo Byblius, it is stated : that Sidon was a nymph or marine goddess, the daughter of the Sea, and the first adapter of hymns to music. Ἀπὸ δὲ τοῦ Πόντου

γίνεται Σιδών. Phil. Bibl. apud Euseb. Præpar. Evan. lib. i. c. 6. p. 24. Stephan. 1544. Her name in the language of the Phoenicians, signified, as we are informed by Justin, *a fish*. Piscem Phoenices *Sidon* vocant. Hist. lib. xviii. c. 3. And it was bestowed upon the newly founded city, not from the abundance of fish in the neighbouring sea (as Justin hastily fancies), but, analogously to the compound *Beth-Saida* or *The Temple of the Fish-Goddess*, in reference to the mermaid Sidon or Derceto or Atargatis, the oriental prototype of Aphroditè or Venus, and the goddess sexually corresponding with the merman god Dagon or Oannes or Odacon or Vishnou in the Matsya Avatar whose worship the Phoenicians brought with them from the Assyrian Lake. *Sidon*, in fact, is only a variation of *Said* or *Saida*: and, accordingly, the place is now called *Seide*. To the musical character of the sea-nymph Sidon, Isaiah, unless I greatly mistake, very distinctly alludes. *After the end of seventy years, shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered.* Isaiah xxiii. 15, 16. The title of *harlot* refers, I believe, to the nefarious worship of the Sidon goddess, who was the same as Mylitta or Salambo, the oriental Venus. Herod. Hist. lib. i. c. 99. This vile worship, even in its worst form, was established at Aphaca in Phoenicia: where it

prevailed, until it was broken up by the Emperor Constantine. Euseb. de Vit. Constant. lib. iii. c. 55. Orat. de Laud. Constan. Oper. p. 516.

3. With such a view of the origin of the Phoenicians accords the circumstance, that the Sidonians are never enumerated in Scripture among the Canaanites: a matter unaccountable, if they were the descendants, not merely of a younger son of Canaan, but even of his first-born. Nay more: in addition to their not being enumerated among the Canaanites, they are absolutely distinguished from them.

Thus, when Moses teaches us that the border of the Canaanites was *from* Sidon southward and eastward (Gen. x. 19), he evidently *excludes* Sidon from being a city of the Canaanites: inasmuch as the territory of Canaan is made to commence, where the narrow maritime slip of the territory of Sidon terminates.

The same sort of distinctive phraseology is employed also by Joshua. Though God promises to drive out the Sidonians before Israel as well as the Canaanites: yet the land of the Canaanites, unto Mearah, is described, as being *beside* or *contiguous to*, and therefore *different from*, the land of the Sidonians. Josh. xiii. 4—6.

In like manner, the Philistim, who were the same race as the Phoenicians being descendants of the same great Military House of Cush, are never reckoned among the Canaanites: and this, pos-

sibly, may be the reason, why the Seventy, instead of always writing their national title as a proper name, sometimes express it by the remarkable word ἀλλοφύλοι or *men of another tribe*. They were, indeed, of a totally different tribe from the Canaanites: for they were a portion of the Palli or Royal Shepherds, who continued to dwell in Palestine, whither they had retreated, on their *first* expulsion from Egypt by the native Mizraim, between thirty and forty years before the descent of Jacob and his family into that country. Whence they are said by Moses to have *locally* come out (for such is the necessary force of the original Hebrew צמח) from the Mizraimitic Pathrusim and Casluhim. Gen. x. 14.

4. By those who advocate the descent of the Phoenicians from Canaan, much has been built upon a passage in Philo Byblius, where *Chna*, understood to be *Canaan*, is said to be the brother of Isiris, and the first that was called *a Phoenician*. Ἰσιρις—ἀδελφὸς Χνᾶ, τοῦ πρώτου μετονομάσθεντος Φοίνικος. Euseb. Præp. Evan. lib. i. c. 10. p. 25.

Little, however, can really be built upon this passage: for the word *Canaan*, if we suppose *Chna* to be an expression of it, is itself ambiguous, being either the proper name of a man, or a common name denoting *a Merchant*. Hence, on the supposition that Philo's *Chna* is the expression of the hebrew word *Canaan*, the true sense of the place will be: that the first great Mercantile

Power, whose merchants are described in Holy Writ as princes, was called *Phoenician*; and that this Power, through the successful invasion of Egypt by the Shepherd-Kings as well as by original common descent from Ham, was closely connected with that country.

III. It may not be amiss to observe: that those brethren of the Phoenicians, the Royal Cuthic Shepherds, who obtained their second sovereignty of Egypt when the *new king rose up who knew not Joseph*, are, in the scriptural account of the servitude of Israel, styled *Mizraim*, not *genealogically*, but *geographically*.

The phraseology is the same, as when the English are styled *Britons*, or the French *Gauls*, or the Visigoths *Spaniards*: the same also, as when Abraham is called an *Aramæan* (expressed, by our translators, a *Syrian*); and the Canaanite in the Gospel, a *Syro-Phoenician*. Genealogically, the oppressors of Israel were Cushim, not Mizraim. This will account for the otherwise somewhat unaccountable passage in Deut. xxiii. 7, 8; as contrasted with ver. 3—6.

## NUMBER III.

## THE TURSENI.

IN my second Dissertation (chap. iii. § III. 8), I have ventured to intimate: that the district of Italy, afterward called *Tursenia* and *Etruria* and *Tuscany*, though, like the rest of the Isles of the Gentiles, originally peopled by the descendants of Japhet in the line of Javan (Gen. x. 4, 5.), was subsequently conquered and occupied conjointly by the Pelasgi of the north and the Pelasgi of the south. For the former, who had migrated from central Asia westward holding to the right hand or the north, had invaded it by way of Greece: while the latter, who had migrated from central Asia westward holding to the left hand or the south, had ultimately joined their ruder brethren in it by way of the Persian Gulf and Palestine and Egypt. These southern Pelasgi were the Palli or Philistim or Royal Shepherds: and, when they were finally expelled from Egypt synchronically with the exode of Israel (as we learn from Diodorus Siculus), they fled, asso-

ciated with many of their maritime kinsmen the Fanakim or Phoenicians, partly to Greece and partly to various other countries on the shores of the Mediterranean, among which may be reckoned Tursenia or Etruria. The subject is so curious, that it well deserves a more ample discussion, than could be conveniently or proportionably given in the text of my second Dissertation.

I. That the northern Pelasgi were Turseni, or, in other words, that they formed a portion of the constituent members of the powerful Tursenic Empire : there can, I think, so far as adequate testimony is concerned, be no reasonable doubt.

1. Whatever might be the ground, on which the people collectively, were denominated *Turseni* or *Turrheni* or *Raseni*, the northern Pelasgi, mingled of course with the Japhetic Umbri or Cumbri and other aboriginal tribes of the same great Japhetic House, entered largely into their national composition.

Thus Coerè, one of the principal cities of the Old Turseni, was founded, as Strabo teaches us, by the Pelasgi : and according to Anticlides, when Turrhenus, as Herodotus reports, sailed with an oriental colony from Lydia to Tuscany, Lydia itself, like all Asia Minor, being extensively planted by the Pelasgi, a large body of the Pelasgi accompanied him. Strab. Geog. lib. v. p. 211, 212. Herod. Hist. lib. i. c. 94.

Nor were these the Pelasgi of Lydia or Asia

Minor alone. Further light is thrown on the subject by Plutarch in the opening of his *Life of Romulus*. We there learn, that those, who were afterward called *Turseni* or *Tuscans*, passed, in the course of this finally westward migration, first from thoroughly Pelasgic Thessaly into Lydia, and then secondly from Lydia into Italy.

Plutarch also mentions, as a prevalent opinion, that a tribe of these very same Pelasgi were the founders of Rome: a circumstance, which, in point of more modern descent, would really, so far as ultimate patriarchal origination is concerned, identify the Romans and the *Turseni*; thus readily explaining, how the Romans so willingly received all their religious institutions from their more ancient and more polished neighbours.

The whole peninsula of Pelasgic Italy, in fact, was once, according to Tzetzes, denominated *Tursenia*, after it had been previously called *Argassa* and *Saturnia* and *Ausonia*: which, I suppose, could scarcely have happened, unless the *Turseni* had been the same as the widely spreading Pelasgi. Tzet. in *Lycoph. Alex.* ver. 1232. They themselves, in honour of the sacred bull, seem to have given it the additional and finally permanent name of *Italy*. *The country*, says Tzetzes, *was called Italy: FOR the Turrheni call a bull Italus in their language.* Ibid. If the reason of the country being called *Italy*, as expressed by the signi-



ficant particle *γάρ* or FOR, was, that, in the language of the Turrheni, the word *Italus* denoted a bull: the necessary result seems to be, that the name of *Italy* was imposed upon the entire peninsula by the Turrheni themselves. I may remark, in passing, that the word *Italus* shews some certain affinity between the Etruscan and the Latin: for *Italus* is plainly *Vitulus*; the sole difference being, that, in the one form, the word is written without the Digamma, and, in the other form, with it.

2. In exact accordance with this Pallic or Pelasgic descent of the people, we find both Italy and Sicily stamped with allied appellations referring to the proud independent pastoral character of the unmixed Cuthim while spread over central Asia.

The primeval roman and etruscan goddess of shepherds and their sheep was *Pales*: and, correspondently, her festival was called *Palilia*. Ovid. Fast. lib. iv. ver. 775—900.

When the northern Turseni executed seven vast drains near the swampy mouths of the Padus or Po, they called them, with evident reference to their old pastoral title of *Philistim* or *Palli* or *Pelasgi*, by the name of *The Philistine Fosses*: and the appellation of that mysterious river itself is only a variation of *Bad* or *Buddh*, the sacerdotal and often military deity of the Cuthim. Plin. Nat. Hist. iii. 16.

According to Varro, *Pallantia* was the wife of Latinus : and the *Palatine Hill* was so called from the *Palatini*, who, at a very remote or aboriginal period, had seated themselves there. These *Palatini* were clearly no other than the *Palli* or *Philistim* or *Pelasgi* or *Cuthic* *Shepherds*. Sometimes, the *Palatine Hill* was said to have been so called from *Pallantia* herself, who was likewise reputed to be the mother of Latinus, and who was fabled to have been buried there. Boccac. de Geneal. Deor. lib. xii. c. 68.

*Pallas*, again, or the *Shepherd* emphatically, was the reputed ancestor of the *Pelasgic* *Arcadian* *Evander* : and, when central Italy was colonised by that leader and his companions, they called, in honour of *Pallas* and in memory of the city which they had left behind them in their native land, their chief city *Pallantèum*. Virg. *Æneid*. lib. viii. ver. 51—54. Pausan. *Perieg*. lib. v. p. 288. As it might be expected, *Pallas* became a family name : and, accordingly, Virgil, with strict consistency, gives the same pastoral appellation to the son of *Evander*. *Æneid*. viii. 515. *Pallas* or the *Shepherd* was said to have built the *Arcadian* *Pallantium*. In its temple, were marble statues of the primeval *Pallas* and *Evander*. The neighbouring plain bore the name of *Pallantic* : and the people themselves were called *Pallantians*. Pausan. *Perieg*. lib. viii. p. 458, 527. The imitative Italian city *Pallantèum*

is said to have been built on the *Palatine* Hill : which brings out the result, that the ancient *Palatini* of Varro were the same as the *Pallantians* or *Pelasgi* from Arcadia.

In Sicily, moreover, two hero-gods, denominated *Palici*, were greatly venerated. Their story, I suppose, relates to the inclosure of the Noëtic Family in the allegorical Inferum of the Ark and their subsequent emergence to the light of day. They were doubtless Pallic Deities : and their legend gave occasion to a thoroughly greek etymology, which seems to have been first adventured by Æschylus in his now lost tragedy of *Etna*. They were called *Palici*, he tells us, because from darkness they again (*palin*) came forth to light. A lake was the standing type of the deluge : and, as we learn from a fragment of Polemon, the sacred mephitic lakes of the Palici were so highly venerated, that an oath by their waters, like the parallel oath by the diluvian waters of Styx, was deemed peculiarly binding. Macrob. Saturn. lib. v. c. 19.

3. All these different matters connect the Pelasgi with the Turseni.

Hence we shall not wonder to find the old Scholiast on Apollonius Rhodius distinctly stating, even in so many words, that the Turseni were Pelasgi ; while, at the same time, he associates the Pelasgi with Thessaly, whence, it may be recollected, those adventurers came, who sailed

with Turrhenus from Lydia to Tuscany, and who there bore the name of *Turseni*.

Πελασγῶν. Τῶν Θεσσαλῶν, ἀπὸ Πελασγῶν, ἔθνος βαρβαρικοῦ οἰκήσαντος τὴν Θεσσαλίαν καὶ τὸ Ἄργος.—Καὶ οἱ Τυρσηνοὶ δὲ Πελασγοί. Schol. in Apoll. Argon. lib. i. ver. 580.

II. But the northern Pelasgi did not exclusively constitute the far-famed race of the *Turseni*: they were joined in Tuscany by their remote brethren the southern Pelasgi or Palli from Egypt and Phoenicia; and these, coalescing with their northern relatives into one nation, introduced that high degree of science and civilisation, which characterised the old *Raseni* before the foundation of Rome, and to which the rude northern Pelasgic Romans were so largely indebted.

1. The mode, in which the Pelasgi or Palli-Sacæ occupied Italy was perfectly similar to that in which they occupied Greece: and, to account for each class of circumstances, we must look, as I have already hinted, far eastward into central Asia.

At some indefinite time after the breaking up of the confederacy of Babel, the Palli or Pelasgi or Palistim or Philistim (for, by these slightly varied cognate appellations, all equally denoting *Shepherds*, the unmixed Cuths or Scuths or Goths or Cushim or Chusas were, on account of their addiction to the roaming and military life of nomade independence, early distinguished) moved west-

ward in two different though nearly parallel directions.

One great horde, or succession of hordes, inclining to the north, passed through Asia Minor, many of them, however, establishing themselves in that country: and, crossing the narrow channels of the Bosphorus and Hellespont, entered Greece; whence, in process of time, they invaded Italy also, carrying with them that ancient tongue which makes Sanscrit and Greek and Latin evidently dialects of one and the same language.

Another great horde, or possibly succession of hordes, inclining southward and apparently descending by the course of the Tigris, first planted themselves on the shores of the Persian Gulf: next, rounding the great desert and passing through Syria, invaded the country, from *them*, at a very early period (Exod. xv. 14.), denominated *Paleseth* or *Palestine* or *Palli-Sthan*: and, at length, in two several irruptions, the one almost immediately before the birth of Abraham, the other at the epoch marked in Scripture by the rise of a new dynasty which knew not Joseph (Orig. of Pagan Idol. book vi. ch. 5.), conquered and occupied Egypt the land of the Mizraim, where they were celebrated as the Royal Shepherds, the associates of the Shepherd *Philitis* who in a season of extraordinary regal oppression fed his flocks near the pyramids which bore his

name (Herod. Hist. lib. ii. c. 128.); while a portion of them, occupying the sea-coast of the land of Canaan, addicted themselves to navigation, and, partially retaining their old pastoral appellation of *Philistim* or *Palestim*, became yet more renowned under the name of *Anakim* or *Fanakim* or *Phoenicians* : whence, ultimately, they invaded both Greece and Italy from the south, where they joined and readily blended with their brethren, who, apparently at some indefinite time earlier, had been invading and occupying those countries from the north and east.

2. Grecian History is full of these matters : but, upon the southern invasions by sea, a strong light, particularly in a chronological point of view, is thrown, by a most curious and valuable fragment of the fortieth book of the *Bibliotheca* of Diodorus Siculus.

According to that writer, there formerly broke out in Egypt a fearful pestilence. This was attributed to a contemptuous discontinuance of the national religious worship by reason of a multitude of various strangers, who severally used their own peculiar rites and modes of sacrifice. Hence the native Egyptians suspected, that their misfortunes would never cease until they should have driven out these various tribes of aliens. To that measure, accordingly, they proceeded : and, when the men of other nations were thus expelled, the most noble and active of them migrated into

Greece and certain other regions under the guidance of very able leaders, among whom particularly shone Danaus and Cadmus. But, at the same time, a numerous people passed into the land afterward called *Judèa*: and, of this body of emigrants, a person named *Moses* was the leader, a man excellent alike in wisdom and in courage. Diod. Sic. Biblioth. lib. xl. eclog. prim. p. 921. Rhodoman. A.D. 1604.

The pestilence, truly enough ascribed to the two classes of aliens, the Israelites and the Philistèan Huc-Sos (as the native Mizraim called them), relates very evidently to the plagues of Egypt; particularly those, of the murrain of beasts, and of blains and boils upon men, and, above all, of the death of the first-born. This led to the evasion of Israel and to the final expulsion of the Cuthic Shepherd-Kings when the power of the intrusive Pallic Dynasty was miraculously broken in the Red Sea.

The routed Pelasgi of the south, aided by their powerful maritime brethren the Philistèan Phœnicians of Sidon and Tyre and Arad and Ashdod; for Tyre had already been colonised from Sidon, and was already, though as yet continental, celebrated as a strong city (Josh. xix. 28, 29.): the Pelasgi of the south, thus aided and accompanied, passed, not only into Greece, but likewise (as Diodorus carefully tells us), εἰς τίνας ἑτέρας τόπους, *into certain other regions*. Now these *certain other*

*places* can only have been, in the *first* instance, the coasts of the Mediterranean whether European or African. And there, accordingly, we find the emigrants, not only in Tursenia with which we are at present concerned, but likewise in Africa and Spain.

3. As for the Turseni, there can be little doubt that large bodies of their Punic brethren settled among them, both at the original emigration from Egypt, and at various subsequent times: in short, there can be little doubt, that, as members of the same great Pelasgic or Cuthic House, a constant maritime intercourse was kept up between them.

This, as I have already intimated, will account for the high state of Etruscan civilisation, when, as Virgil speaks, the Roman Capitol was horrid with sylvan thickets, and when herds unrestrainedly bellowed in the Carinæ and the Forum.

It will also account for the circumstance of the Turseni being a powerful maritime and mercantile nation: in which character, we find them strictly allied with their African brethren the Phoenicians of Carthage; the two States, in the time of the great Cyrus and his lieutenant Harpagus, jointly equipping a fleet of sixty ships to repress the piracy of the Phocæans. Herod. Hist. lib. c. i. 166.

At this period, or in the sixth century before the christian era, the Romans must have been a people of small power and influence: for, while Herodotus thus speaks of the Turseni, he never



once, throughout his whole Work, even so much as mentions Rome.

III. Since, by double descent, the Turseni were Pelasgi or Palli or Palistim, and since these Royal Shepherds themselves were members of the great House of 'Cush ; we naturally look, for their early oriental habitation, in some part of the primeval empire of the aspiring Nimrod : nor, unless I be greatly mistaken, shall we be disappointed in our search.

1. Babel, we are told, was the *beginning* of that Chieftain's kingdom : and, when he retired from Babel driven away by some miraculous expression of God's wrath, he went forth (as the Hebrew teaches us, when it is rightly translated) into the region upon the Tigris afterward denominated *Ashur* or *Assyria*. There, consequently, was the *continuance* of his kingdom : and there, as its capital, he built Nineveh. He was likewise the founder of three other dependent cities, in the same district ; Rehoboth, and Calah, and Resen : which last is described, as being a great city. Gen. x. 8—12.

In this great city *Resen*, I look for both the national title and the ancient dwelling-place of the Turseni : at least, of that portion of them, who finally migrated from Egypt and Phoenicia, and who, from their superior civilisation, may well be thought to have imposed their own tribal appellation upon the whole united Community.

2. That remarkable people were accustomed to

distinguish themselves by the name of *Raseni* or *Rasena*. But whence did they derive this name? In exact accordance with their Cuthic lineage and their progress to the Persian Gulf before they reached Palestine and Egypt, I think it highly probable that they borrowed their national title from the Cuthic city *Resen* or *Resaina*. Here, apparently, they were first tribually planted, when Nimrod and his baffled Cuthim migrated from Babel to Ashur: and, from this place when overstocked by increasing population, a body of them seem to have set out in quest of fresh habitations, which adventure finally brought them to Tuscany by way of Palestine and Egypt.

Their leaders appear to have borne the official titles of *Tur-Resen* and *Tur-Chon*; which will import, by way of eminence, *The Tower-Resen* and *The Tower-Priest*, just as, by way of eminence also, the regal title was sometimes simply *Pallas* or *Philitis* or *Pelagus* or *The Shepherd*: and these two official titles, *Tur-Resen* and *Tur-Chon*, were, I apprehend, for a time, handed down conjointly to the two lines of their respective successors.

While the offices, expressed by the titles, remained distinct, the *Tur-Resen* was the military head of the Lucumons or Nobles, and the *Tur-Chon* was the sacerdotal head of the Augurs or Priests. This arrangement would perfectly agree with the two characters of the two allied brethren

Cush and Phut: and it is worthy of note, that Lycophron makes Tarchon and Tursenus to be two brothers sprung from the blood of Hercules, or, in other words, claiming to be Heraclidæ and Heliadæ. Lycoph. Alex. ver. 1248, 1249.

The two offices, however, were subsequently united in one person, after the mode of Virgil's *Rex idem Anius Phœbique Sacerdos*; for the pagan High-Priesthood was by no means inconsistent with military command: and then we lose all sight of the Tur-Resen, though, from this title, has manifestly been derived the compound gentile name of *Tur-Raseni* or contractedly *Turseni*. After the *Tursen*, as we read in Strabo, has directed the *Tarchon*, doubtless with all the religious ceremonial of antiquity, to found the twelve States of original Etruria, we hear no more of him, at least under that title: and the *Tarchon* or Tower-Priest (whence the city *Tarquinii* and the Roman Dynasty of *Tarquins*) henceforth appears alone upon the stage, both as Lar or King and as High-Priest or Pontifex (a notion preserved in the *Rex Sacrificulus* of even the king-hating republican Romans); thus acting as the Chief or Pen-dragon, military no less than sacerdotal, of the federal Rasenic Monarchy. Strab. Geog. lib. v. p. 211.

Some additional light is thrown upon this part of the subject by an incidental remark of Tzetzes. Commenting upon the word *Tursis* employed by Lycophron, he gives it the sense of *a wall*: and

derives it from the name of the *Turseni*, because they were the reputed first builders of a wall. Schol. in Lycoph. Alex. ver. 1209. *Tursis*, however, whence the Latin *Turris*, is not a wall, but a tower: and, instead of the radical *Tur* or *Tor* being derived from *Turseni*, the precise opposite is the truth; for the primitive word *Tur* entered into the composition of the word *Turseni*, because the Cuthic Raseni of Nimrod were concerned in building the first Tower, even that of Babel, after the deluge.

3. *Porsenna*, like *Tarchon*, seems to have been a regal title rather than a proper name: and, as the latter part of it marks the emigration from *Resen*, so the former part of it indicates the subsequent dominance of the Rasenic Shepherd-Kings in Egypt.

I take *Porsenna* to be *Prah-Rasena*, that is, the *Prah* or *Pharaoh* of the *Raseni*.

Perhaps I need scarcely observe, that *Phrah* or *Prah*, denoting the *Sun*, and expressed *Pharaoh* purely by masoretic punctuation, was the standing title of the Egyptian Sovereigns to whatever dynasty they might belong.

4. On the other hand, *Tages*, the mysterious divine lawgiver of the *Turseni*, connects them with their brethren the Philistim and Phoenicians, and carries them back to their intermediate settlement on the shores of the Erythræan Gulf or (as Justin calls it) Assyrian Lake.

*Tages* is *Dag-Esa* or *The God Dagon*: and he coincides with the Odacon or Oannes, who emerged from the waters of the Erythræan Sea, and delivered to the Cuthim of Babel their laws and ordinances.

It may be objected, that Dagon or Oannes was a merman who came out of the *sea*: whereas Tages, according to the account given of him by Cicero, appeared in the form of a boy though gifted with the prudence of an old man, and came up out of the *earth* in the territory of Tarquinii. Cicer. de Divinat. lib. ii. c. 23.

But this is a mere variation of the same primal diluvian legend, arising from the ambiguity of the word *Dagon*, which signifies either *Fish* or *Corn*: hence Philo Byblius, the greek translator of Sanchoniatho, explains *Dagon* as being also *Siton*. Ceres or Isis or the Ark was the goddess of corn, because she preserved the stock requisite for the sowing of the new world: and, as, under the name of *Atargatis* or *Adar-Daga* or *Derceto*, she was likewise a mermaid; so Noah, or the merman *Dagon*, was likewise *Siton* or the god of corn and agriculture.

The fable, of Tages being in form a boy though in wisdom an old man, is, in point of ideality, the same as that of Janus, who was depicted with the two faces of an old man and a youth, the one looking backward to the old world, the other looking forward to the new world. In each case

alike, Noah was the teacher and lawgiver: and he was, at once, the child of the sea and (as the Hebrew literally expresses it) the man of the earth. Gen. ix. 20.

IV. If we were acquainted with the language of the ancient Turseni, we should have a great help toward an investigation of their origin. As it is, however, the sense of two words only, *avil ril*, is said to have been determined: and even this scanty determination must be prudently taken *cum grano salis*; for, though wise Antiquarianism has pronounced the import of the said *avil ril* to be, in respectable Latin, *vixit annos*, it judiciously confesses its inability to settle the knotty point, which of the two words denotes *annos*, and which *vixit*. Hence we can scarcely do more, until Ædipus shall reappear, than form a perhaps not unreasonable conjecture.

From the peculiar nature of the descent of the Turseni, in two different lines, from the Cuthic Palli, it is probable, that their language was a mixture of Punic and Mizraimic engrafted upon the native stock of Pelasgic, which, through the broad Eolic Dialect of Greek, became old Latin: while, at the same time, from the aboriginal Japhetic Tribes, it would, in Italy, adopt a certain portion of the apparently Celtic Tongue of Cisalpine Gaul and Umbria or Cumbria.

Such, in part at least, was the composition of the language spoken by the Romans and gradu-

ally polished into classical Latin. *The Romans*, says Dionysius of Halicarnassus, *speak a language, neither altogether Barbaric nor yet perfectly Greek, but mixed up with both, the larger portion* (that is to say, the Pelasgic) *being the Eolic Dialect.* Dion. Halic. Ant. Rom. lib. i. c. 90.

Should the preceding conjecture be well founded, it will, at once, explain the unintelligibility of such a mixed language, and account for the facility with which the Tursenic appears to have melted into the more prevalent Latin and thus finally to have been absorbed into it. Whatever addition each might have received in the course of its formation, the old Pelasgic or Pallic, a form of the Sanscrit, was the primary stock of both: and that primitive Hammonian Tongue appeared, alike in Greece and in Italy, under the most ancient form of the Eolic Dialect. Nor do I perceive any serious difficulty in the statement of Herodotus: that he could not affirm positively *what* language was spoken by the Pelasgi; though, on the whole, he inclined to think, that they spoke what he calls, *βάρβαρον γλῶσσαν*, *a barbaric language.* Herod. Hist. lib. i. c. 57. Unless he were a lingual antiquary, *he* would as little recognise the Greek of *his* time in the Pelasgic still retained (he tells us) at Creston above the Turseni, as *we* might recognise *our* modern English in the oldest form of Teutonic. Nay, having once set down the language as barbaric and never

dreaming that it was the veritable parent of his own tongue, he probably, with the characteristic shallow vanity of a Greek, thought it not worth his while to bestow much trouble on the investigation.

On the principle, the *conjectural* principle I readily admit, of the old mingled Etruscan having gradually melted into the fundamentally cognate Latin; losing very much, in the process, its acquired portion of Phoenician, which, if we may judge from the speech in the *Poenulus* and from the many punic words written in greek characters by Philo Byblius, had a close affinity to Hebrew: on this conjectural principle, the subject may perhaps receive some light from the still extant Arval Song of the Salii.

The Rites of the Salii, and indeed the whole ceremonial of the Roman Religion, are acknowledged to have been borrowed, by the early Pelasgi of Rome, from their more polished neighbours the Turseni: insomuch that the very name of *Ceremonial* was derived from the Etruscan city *Cære*. Hence it seems likely, that the Song of the Salii, as received by the Romans, will exhibit a sort of dialectical transition, through which the Tursenic began to pass into the most ancient form of Pelasgic Latin. Such transition, however, would affect only *common* names: the *proper* names, rendered venerable by their association with religion, would be cautiously retained, in



accordance with the old maxim of Pagan Theology, that *Barbaric names ought never to be altered*. Ὀνόματα βάρβαρα μὴ πότε ἀλλάξῃς. Psell. Schol. in Orac. Chald. p. 70. Thus, at any rate, if the import of the Song can be fairly developed, it may tend to illustrate the Theology which the Tursenic Pelasgi brought out of Asia, whether by the northern way of Asia Minor and Greece or by the southern way of Phoenicia and Egypt.

Let the Song be or be not Tursenic in a state of transition, it is, plainly enough, very ancient Latin: and, as such, it may be translated, so to speak, into the familiar Latin of a later age.

The Song itself, as I have seen it copied, runs thus.

Enos lases juvata  
 Neve luer vemarmar  
 Sins incorrer in pleores  
 Satur fufere mars  
 Lumen sali sta berber  
 Semunes alternei  
 Ad vo capit conctos  
 Enos mamor juvato  
 Triompe triompe triompe.

I have seen more than one attempt to express this Song in modern Latin: but, as I am not satisfied with any of the attempts (a fate, which probably my own may experience from future speculatists), and as it is a sort of antiquarian common property, I venture to suggest the following version.

Nos, Lares, juvate!  
 Neve luem, ve-mare mare,  
 Sinas incurrere in plures,  
 Satur! Fueris maris  
 Lumen, Sali! Sta, Berber!  
 Semunes alterni,  
 Ad vos capite cunctos!  
 Nos, Mamor, juvato!  
 Triumphe, triumphe, triumphe!

When the Song is thus expressed in common Latin, the barbaric names being duly retained, the english translation of it may run as follows.

Us, O Lares, assist!  
 Nor that pest, the violently destructive sea,  
 Do thou suffer to make an incursion upon more,  
 O Satur! Be thou of the sea  
 The light, O Salius! stand firm, O Berber!  
 Ye Semunes, alternating,  
 To yourselves take all!  
 Us, O Mamor, assist!  
 Triumph, triumph, triumph!

As we might expect, there is no lack of *ἐνέματα βάρβαρα* in the Song: and, obedient to the oracular injunction, I have not changed them. Their occurrence, however, carries us back to remote antiquity: and, if I mistake not, will be found, by connecting together the east and the west, to throw some light upon ancient Tursenicism.

1. Before I give what I suppose to be the drift

of the Song, it may be useful to offer a few preparatory remarks, in the way of phraseological elucidation, for the purpose of supporting my english version.

(1.) The old pronominal form, *enos*, which twice occurs in the Song, marks the progress, by which the greek *hemas* was abbreviated into the later Latin *nos*. And, in like manner, on the principle of the mutual convertibility of the letters M or N and R (as, in the Song, *luer* is the old form of *luem*), *pleores* constitutes the middle link between the greek *πλέονες* and the classical latin *plures* : as thus ; *pleones*, *pleores*, *plures*.

(2.) In the word *Lares*, we detect the old Tur-senic *Lar* or *Lars* or *Larte*, a title of royalty or sovereignty.

From the divinity which hedges in a king, the name was also imposed upon the Penates or Domestic Gods ; who, as the Manes, were the reputed children of Mania or the Infernal Lunar Ark. Hence there were likewise *Lares Marini*, who presided over navigation, and who seem to have been the same as the Punic Pataici.

In point of ideality, the title *Lar* stands very curiously connected with the hebrew or phoenician *Aleph*. *Larini*, as Bochart gathers from Atheneus and Lycus in Suidas and the Scholiast on Aristophanes, was the appellation of the oxen of Geryon, or the mystic bulls of Grian the triplicated Sun : and the corresponding punic *Aleph*

denotes either a bull or a leader. It may be remembered, that Geryon and his sacred bovine *Larini* were placed in the vicinity of the punic settlement of Erythia or Gades.

The title *Lar*, apparently as indicating their origin, was retained in the name of the roman family of the *Lartii*.

(3.) *Vemarmar*, the *mar* being reduplicated in the oriental style to express intensity, imports, I apprehend, *the destructively avenging sea*.

It is a compound analogous to *Ve-Jovis* : which Ovid has strangely fancied to mean *Young Jupiter*. Fast. iii. 430—448. Far more reasonable is the explanation given by Aulus Gellius, who, by *Ve-Jovis*, as opposed to *Di-Jovis*, understands *The destructive and avenging Jove*. In this character, accordingly, which is exactly parallel to that of the Indo-Scuthic Siva, the god was represented, as bearing arrows, and as prepared to inflict injury. *Ve*, as this antiquary remarks, properly expresses the idea of *privation*, as in the words *vecors* and *vesanus* : and thus it sets forth Jove, as putting off his benevolence, and as, by virtue of that divestment, assuming his destructive potency. Noct. Attic. lib. v. c. 12. p. 144.

On the same etymological principle, *ve-mar*, as opposed to *mar* simply, is the sea, when no longer exerting those beneficent qualities with which the old mythologists delighted to invest it, but when, by the renunciation of them, acting as a de-

structive avenger. See Orphic. Hymn. xxi. 5. lxxxii. 2.

(4.) *Fuferis* is merely *fueris*, written, with the ancient pelasgic digamma, *fuFeris*. This is used instead of the ordinary optative *sis*.

(5.) *Mars*, in the fourth line, has been supposed to mean the god of war. This I doubt. Had the god Mars been intended, the word, in so ancient a composition, would, I conclude, have been written, with the digamma, *MaFors*.

In fact, *Mafors* or *Mavors* is the proper original form of the subsequently abbreviated *Mars*: and *Mafors* itself is evidently no other than the greek or rather oriental *Ares* with the sanscrit *Mu* and the pelasgic digamma prefixed; which word *ma* is equally the root of the greek *megas* and the latin *magnus*.

On these grounds, I reject the supposition that the god of war is intended: and conclude, that *mars* is the old genitive case of *mar* the sea.

(6.) I take *Sali*, in the fifth line, to be the vocative case of *Salius*, latinised from the old Tursenic *Sal* or *Saul*.

Among the ancients, the priests of a god very commonly assumed the name of the deity whose servants they professed to be. *Salius*, therefore, or *Sal*, will be the god, who under that title, was celebrated by his priests the *Salii*. These armed dancers were doubtless the same as the similarly armed dancers, who bore the name of *Curetes* or

*Corybantes* : whence the learned translator of the Orphic Hymns scruples not, in his very curious latin version, to identify the Curetes and the Salii. Orph. Hymn. xxx. Corybas or Cures, the chief or god of the Curetes, will, consequently, be the same, as Salius or Sal, the chief or god of the Salii. Now Cures was reputed to be a nocturnal or infernal god ; *νυκτερινὸν Κούρητα* : which, with an avowed reference to the old Etruscans, is, by the translator, rendered *Nocturnum Lucumonem*. Orph. Hymn. xxxviii. 3. The same infernal character, therefore, must have been mythologically sustained by the Tursenic Lucumo *Sal* : and this, I think, will guide us to the true import of the name. *Sal* is the punic *Saul* or Hades, sometimes even simply expressed *Sal* without the letter *vau*. He was the same as *Muth*, whom the Phoenicians deemed the son of Rhea or Rhee or the Moon, and whose name (as Philo Byblius justly remarks) is equivalent to *Death* or *Pluto*. Sometimes, he was called *Adonis* or *Aidoneus* : and, sometimes, *Osiris* or *Isiris*. In short, he was no other than the great diluvian god of the Lunar Ark, which floated upon the infernal waters of Styx, which was deemed the floating coffin of an extinct world, and out of the darkness of which the God and his concomitants were in due time born again or restored to life. Hence, in Egyptian Theology, the floating Moon, into which Osiris

entered, was styled *the Mother of the World*: and, hence, Rhea, the allegorical mother of Muth or Saul, is styled *the Common Parent both of gods and of men, the mysterious Being from whose womb the whole World proceeded*. Plut. de Isid. c. 43. Orph. Hymn. xiii. 8—10.

To any one who has read my *Origin of Pagan Idolatry*, these ancient notions will be perfectly familiar.

I may briefly subjoin, that dancing was a very ancient mode of worship: and thus, in point of etymology, the latin verb *salio* was derived from the dancing *Salii*; not, as some have hastily imagined, the dancing *Salii* from the latin verb *salio*.

(7.) That *Berber*, in the fifth line, was an etruscan god, is plain enough: and, since Macrobius attests, that, in the most ancient Songs of the *Salii*, *the god of gods* was chanted, we may reasonably conclude, that *Berber*, whom I would mainly identify with *Sal* and *Satur* on that principle of polyonymy which is so curiously exemplified in the Orphic Hymns, was the chief god of the *Turseni* venerated under one of his numerous different appellations. Saturn. lib. i. c. 9. p. 159.

Macrobius is thus speaking of *Janus* or *Jain*: so that we may infer the common identity of *Berber* and *Jain* and *Sal* and *Satur*. In this case, on the well known pagan principle of *theocrasia*, *Berber* would be the great diluvian father *Noah*: and, since (as I have elsewhere shewn at

large) Noah was astronomically venerated in the Sun, he would yet further identify himself with the superior deity whom the Turseni worshipped under the name of *Tina*.

I suspect, however, that, on the same mythologic principle, *Berber* was likewise a title of Cush or of his renowned son Nimrod.

The historians of Persia, itself largely Cuthic, say: that Cush reigned in *Barbary*, and there received divine honours. D'Herbelot's *Bibl. Orient.* on *Berber*. vol. ii. p. 45. This is obviously a mere local appropriation: unless we suppose, what, from the practice of the Greeks, I think not unlikely, that one of the names of the great Asiatic Empire of Nimrod and the Cuthim was *Barbary*; a name, if we may credit Epiphanius, of even still earlier use, for he tells us, that the religion of the antediluvians was called *Barbarism*. Epiph. adv. hæ. lib. i. juxta init. This is very remarkable, as indicating that the term properly describes some peculiar system of theology. In the modern Barbary, which, along with the whole northern coast of Africa, was occupied by the Palli or Shepherd-Kings, when, at the time of the exode, these Cuthic intruders under a new king who knew not Joseph were finally driven out of Egypt, two provinces still bear the names of *Cush* and his son *Sebta* or *Sabta*. Collect. de Reb. Hibern. vol. iv. p. 104.

I much incline to think, that these opinions are



confirmed by the probable etymology of the word *Berber*.

One of the most prominent features of Pagan Idolatry, as I have largely shewn in my Work on that subject, was the doctrine of what the Hindoos call *Avatarism*: a form of the metempsychosis, in which the great universal father was believed to appear again and again in the person of every superior patriarch and of every eminent character, though his two grand manifestations, specially *as* the universal father, were in the two successive primeval individuals Adam and Noah. Hence there is no contradiction or inconsistency, if we pronounce *Berber* to be Cush and Nimrod as well as the second parent of all mankind.

To this view I am additionally led by the very peculiarity of the name.

In the pagan doctrine of *Avatarism*, a traditional remembrance of the promised Man-Jehovah, the Son or Word of God and the Seed of the woman, entered very considerably into the mythological character of the frequently reappearing universal father: so that each pretended Avatar associated an allusion to that remembrance with what, in the main, are plainly enough the mingled histories, of Adam and Noah, of the creation and the deluge. On this ground, the daring son of Cush, who erected the first and indeed the only universal empire at Babel, whatever might have been his true name, impiously assumed the title

of *Nin* or *The Son*, which the Greeks elongated into *Ninus*, and which the sacred writer contemptuously travestied into *Nimrod* or *Nin-Marad*, that is, *The Rebel against the Son*. But, from most remote times, the name *Berber* was likewise a divine title: and it was connected with a system of Theology, whatever might be the *real* antiquity of that system, which was styled *Barbarism* and which employed certain peculiar terms religiously (according to the old injunction) unchangeable into any other dialect; whilst, preëminently and (I suppose) without any thought of insult, the inhabitants of the great Asiatic Empires of Assyria and Persia were familiarly denominated *Barbari* or *Berbers*. See Herod. Hist. lib. i. c. i. lib. ix. c. 11. Nay, as we may infer from a curious passage in the *Persæ* of Æschylus, they even seem to have thus denominated *themselves*: for a Persian is exhibited by the poet, as using the two terms, *Persians* and *Barbars*, equipollently. Τὸ Περσῶν δ' ἄνθος ὀίχεται πεσὸν ὅμοι, — Πέρσαι, στρατὸς γὰρ πᾶς ὅλωλε Βαρβάρων. Æschyl. Pers. ver. 252, 253, 255. *The flower of the Persians has perished: alas ye Persians, for the whole army of the Barbars is destroyed!*

What, then, is the import of that title *Barbar* or *Berber*, from which originated the very widely extended name of *Barbarim* or *Berbers*?

The title I suspect to be no other than an intensive reduplication of the word *Bar*, which,

like *Nin*, denotes *a son*. In this oriental form of intenseness, it imports *The Son by eminence*: as the Latins would say, *Filius ipsissimus*; or, as the Greeks would speak, ὁ παρὶ τῆς. It is precisely equivalent to the title *Nin*, impiously assumed by him whom Moses calls *Nimrod*: and its audacious reference is, I conjecture, the same also. According to this etymology, as Nimrod, when miraculously driven away from Babel the *beginning* of his kingdom, went forth into Ashur or the land afterward called *Assyria*, and founded the new capital of his kingdom in its *continuance* under the name of *Nineveh* or *Nin-Nueh* or *The Son's Habitation*: so, from his equipollent title *Berber* or *The Præeminent Son*, his wide central territory of the Asiatic Ethiopia acquired and (as the usage of the Greeks attests) long retained the name of *Barbary* or *Barbar-Aia* or *The Country of the Son*. The language of the Barbars was Asiatic: and the oracular injunction, ὀνόματα βάρβαρα μὴ ποτ' ἀλλάξῃς, clearly bespeaks its reputed sacredness. With the same reference, I suppose, Homer speaks of some of the auxiliaries of Troy as βαρβαροφώνων using the language of the *Barbars*: and, when he mentions the two different dialects of gods and men, I suspect, that, by the dialect of the gods, he means the primeval tongue in which the ceremonial of religion was first set forth and communicated.

Theologically, for the term is properly theologi-

cal, I take the word *Barbarism* to be collective or generic, including the two great early divisions of Buddhism and Brahmenism or (as Epiphanius calls them) Scuthism and Hellenism: for the principle of Avatarism or Successive Descent of Incarnate Deity was common to them both. But, for a more ample discussion of this curious subject, I must refer to my *Origin of Pagan Idolatry*.

I strongly suspect, that the horrible *Magna Mater* of the ancient Gnosticising Simonians and Nicolaitans, whom they called *Barbero* or *Barbelo*, stands closely connected with the *Berber* of the Arval Song.

Simon Magus is said to have declared, that she was the Helena of Homer, and that she had reappeared in the person of a harlot who was his companion and whom he likewise denominated *Selenè* or the *Moon*. Epiph. adv. hæ. xxi, xxv. Iren. adv. hæ. lib. i. c. 20.

*Barbero* is the female form of *Berber*: and the title *Selenè* is the true key to the whole matter. In the sphere, the Moon or Naviform Lunar Crescent was the astronomical representative of the Ark. Hence, the hero-god of the deluge was said to have entered into the Moon: and, hence, the Moon was said to have floated on the surface of the ocean and to have been the mother of the world, while Ararat and each locally imitative sacred mount was the reputed mountain of Luban or Lebanah or the Moon.

As *Berber*, then, was the diluvian god viewed as an Avatar of the Son or the Promised Seed: so *Barbero* was his allegorical consort and mother the Ark, according to the different mystic relations in which Noah stood to the Lunar Ship of the Deluge.

Gnosticism, in strictness of speech, was not so much a Christian Heresy, as an attempt, under a pretence of superior *gnosis* or knowledge, to engraft upon Christianity, with its vile practical abominations, the Scheme of Apostate Theology, originally concocted at Babel, and thence carried to every part of the globe in one or other of its two grand divisions Buddhism and Ionism.

This was the plan of Simon Magus. He gave himself out to be the Great Filial Power of God, who had been promised in the beginning, and who, after repeated incarnations in Noah and Ham and Cush and Nimrod, was then incarnate in himself: while, as he thus claimed to be the Son or the transmigrating Berber, so, with horrible impiety, he declared his harlot Selène or Barbero to be the Holy Ghost; working, probably, upon the rabbinical notion, that the Spirit, as the Intelligence of God, is *female*, and thence is the universal *Imma* or *Mother*. *Intelligentia Divina, quæ est Spiritus Sanctus, vocatur Mater (Imma) in Zohar.* Joseph de Voisin Burdegal *Observ. in Raymund. Martin. Pug. Fid. par. iii. dist. i. c. 4. p. 500.*

(8.) *Satur* is the god, whom the Latins called *Saturnus*, and whom the Phoenicians venerated under the name of *Moloch*. He was reported to have devoured his children : whence, I suppose, the horrible devotement of infants by fire was deemed his most appropriate sacrifice.

That he was Noah, there can be no reasonable doubt : for Noah, through the agency of the deluge, devoured all mankind ; said to be his children because he himself was deemed to be transmigratively the same person as Adam. Three, however, of his sons survived : and hence he was reported to be the father of a triple offspring, among whom he divided the whole world. His worship seems to have been brought into Etruria by the Pallic Turseni, who, in company with some of their brethren the Phoenicians, emigrated from Egypt : and his character, as the devouring Moloch, is emphatically exhibited by his etruscan title of *Tina* or *Fire*. Hence Ovid makes Janus account for the ancient veneration of the ship which appeared on the reverse of the coin that displayed his own two-headed effigies, by saying, that Saturn, after he had performed a wonderful voyage round the world, sailed in a ship to the mouth of the Tuscan river. Ovid. *Fast.* i. 229—246. *Satur* and his sacred ship are the same as Osiris and Isis or as Thammuz and Astoreth : and Janus himself, looking with his aged face to the old world and with his young

face to the new world, is, by the *theocrasia*, the same as *Satur*.

*Satur* is one of those barbaric names, which we are admonished not to change. It is clearly oriental: for it is identical with the *Satyaur* of the Hindoos and with the *Seatur* of the Asæ or Goths. Virgil, though he has marred the history, has led us to the true import of the word. He tells us, that Saturn, on his arrival in Italy, conferred upon a part of the country the name of *Latium* because he had there lain hid from the rebellious arms of Jupiter. *Æneid*. viii. 319—323. The real concealment of Noah was in the Ark, that famous floating island of the blessed which ultimately became fixed by its adherence to the other reputed island of the blessed the sea encircled top of Ararat or Olympus. From this circumstance of his concealment, he was called *Satur* or *The Hidden One*: for, in the primeval Hebrew or Chaldee, which had a close affinity to the Phœnician, the verb *satar* signifies *to hide*. It is worthy of note, that, as the ultimate fixture of the sacred floating island appears in the greek legend of Delos, so here again, in the appellation of *Leto* or *Latona*, we still encounter the idea of *concealment*.

I strongly suspect, that, at the bottom, *Latinus* himself, the ancient fabled king of *Latium*, is, like *Janus*, the same person as *Satur*: for the word *Latin* is purely a translation of the word

*Satur*, each alike denoting *The Hidden One*. The worship of *Satur*, as we have seen, was brought by the Phoenician navy of the emigrating *Turseni* to the Tuscan river: and the direct connection of *Latinus* with the same *Turseni* is shewn, in a most curious manner, by the very ancient poet *Hesiod*, in whose *Theogony* we have, I suppose, the earliest extant mention of the *Turseni*. He tells us, that *Latinus*, with an imaginary brother *Agrius*, the children of *Ulysses* and *Circè*, ruled over all the famed *Turseni* in the far distant recesses of the sacred islands. *Theog.* 1011—1015. As the original sacred islands of the gods were the *Ark* and the sea-girt Summit of *Ararat*; so, with reference to them, islands in general were deemed holy: and, as the regions westward of *Babel*, *the isles of the Gentiles* in the phraseology of *Moses*, peculiarly abounded in islands; so there was a standing notion, by no means confined to the *Greeks*, that the sacred isles of the blessed were to be sought in the west. Hence, while the tide of colonisation flowed westward, the imaginary location of the sacred isles advanced westward likewise: and the mystery attached to them, was increased by distance. Accordingly, as *Tzetzes* tells us, the islands of the blessed were, by general consent, placed far off in the deeply eddying ocean: and one of them he even pronounces to be *Britain*, respecting which he tells a marvellous story of the ferry-



ing of departed spirits over the narrow sea which separates it from Gaul. Schol. in Lycoph. Alex. 1200. But the true original idea of these islands is plain enough from his expounding Lycophron's *Islands of the Blessed* to mean *Thebes*: certainly, neither of the two famed *cities* of that name, but the *Theba* or *Bovine Ark* from which the cities received their appellation. Somewhat amusingly, Tzetzes conjectures, that the Boeotic Thebes was called *The Isles of the Blessed* out of compliment: for, as he no less correctly than innocently remarks, *Thebes was NOT an island*. Schol. in Lycoph. 1194, 1200. *That*, no doubt, is quite incontrovertible: but *Theba*, the barbaric name by which Moses designates the Ark, was an island, and a floating island moreover, until, like its transcript Delos, it became immoveably fixed.

(9.) Another barbaric name, which occurs in the sixth line of the Song, is *Semunes*. Here we readily detect the title *Semon* or *Summan*: which, in old etrusco-roman theology, was conjoined with *Sancus*.

On the bank of the Tiber, between the bridges, there was a statue of the god of this compound name, with the votive inscription SEMONI SANCO. Justin Martyr fancies, that Simon Magus, under the title of *Simon Sanctus*, was the deity in question. Apol. i. Oper. p. 54. If Simon were ever at Rome, he may possibly have availed himself of the accidental similarity of names: but the

title itself was long prior to the time of the sorcerer. *Semon* is the same as the oriental *Saman* or *Summano* or *Somono*, occasionally combined with another appellation *Gautam* or *Codom*. It was a title of *Buddh* or *Phut*, whose theology the unmixed Cuthim, as was the case with the *Tur-seni*, particularly affected. *Sancus*, without the sibilant, occurs in the regal or divine title of *Ancus* : and this will probably lead us to its true derivation. *Ancus*, when divested of its merely latin supplement, is *Anc* or *Anac*. This was a Cuthic name of honour, which makes a great figure in the scriptural account of the opponents of Israel, and which is no other than the derivative greek word *Anax*. From *Fanac* or *Phoenix* it differs only, by having the sibilant prefix when written *Sanac*, instead of the Pallic digamma if written *Fanac*. Thus the god *Semon*, as entitled *Sancus*, is the *Anac* or *Sanac* or *Fanac* by præ-eminence,

The great god *Semon*, like *Buddh*, being more especially *Noah*, though fabled as reappearing in *Cush* or *Phut*, the plural *Semunes*, in the *Song*, will obviously be the *Noetic Family*. From the alternation ascribed to them, may possibly have been derived the somewhat parallel fictions of the *Sicilian Palici* and the ultimately *Phoenician Dioscuri* or *Cabiri* the children (as *Sanchoniatho* reports) of *Sydyk* or the *Just Man*. This alternation probably alludes to their three successive

alternating conditions, of *light* before the deluge, *darkness* during the deluge, and *light* again after the deluge. In old mythology, as I have noted above, the Ark was deemed a floating coffin: its gloomy interior exhibited the darkness of Hades or Inferum: Charon was its mariner: the allegorical dead were its crew: and the avenging Ocean, the Vemarmar of the Song, over the waters of which God established his sure covenant, was the Styx or infernal river of hatred by which an oath was inviolable. But these matters are fully discussed in my *Origin of Pagan Idolatry*. Sanchoniatho tells us, that these children of the Just Man were the builders of the first ship. Hence, with the Phoenicians, they presided over navigation: and thus, under the name of *Pataïci* (that is, children or priests of Bad or Buddh), they were often appropriately made the sign or dedicative ornament which distinguished the heads of their galleys. Ἐν πλοῖφ παρασήμφ Διοσκούροις. Acts xxviii. 11.

(10.) I now finally proceed to an elucidation of the word *Mamor* which occurs in the last verse of the Song.

As the Arval Song was the Song of the Salii, whose rites were said to have been introduced into Roman practice by Numa; though, in point of antiquity, the learned mythologist Virgil ascribes them to the much earlier and indeed diluvian age of Hercules or Goles, the great maritime god of

the Phœnicians (*Æneid*. viii. 268—305.) : we may clearly enough see, that *Mamor* is the person, whom the later Romans latinised into *Mamurtius*.

Ovid tells a story of this Mamurtius making eleven copies of the sacred shield which fell from heaven, so like to it, that the copies could not be distinguished from the original : stating, that, for such service, he asked no higher reward than to have his name always mentioned, just as it is *here* mentioned, in the *last* verse (*extremo carmine*) of the Salian Song ; which, agreeably to the ancient stipulation, was constantly done. *Fast*. iii. 373—392.

The shield, I believe, was mythologically the same, as Arthur's shield *Prydwen* : and that again must be identified with his round table and with the mysterious circle of Stone-Henge. This shield was the Ark, as we may readily gather from a remarkable poem of Taliesin : the round table was the same : the eight fated mariners of the navicular shield became the knights of the round table : and Stone-Henge, like the fabled stone ship of Bacchus (oddly plagiarised into the floating stone coffin of our erratic Durham saint Cuthbert), had still the same allusion ; for, at the behest of Merlin, it was reported to have sailed over the ocean, a floating island, from Africa to Ireland, and thence to Britain where the island at length became stationary on the plain of Sarum. The descent of the sacred shield from heaven,

like the parallel descent of the image of the lunar ship Artemis, was only another mode of describing the fixture of the original sacred floating island upon the then insular summit of mount Ararat.

On these grounds, and from what seems to be the manifest reference of the Arval Song, I conclude, that *Mamor* was a title of the Tursenic sea-god Satur or Tina or Noah. Accordingly, it resolves itself into *Ma-Mor*; that is, *The Great Sea-God*. The *Fata-Morgana*, or, as romancers describe her with a direct reference to a well known universal symbol of the deluge, the *Lady of the Lake*, was the allegorical consort of *Mamor*: in other words, like the consort of the fabulous Arthur, *Gwenhwyvar* or *The Lady of the summit of the water* (whence the sacred alpine diluvian mount of the Pelasgic Turseni, *Genevra*, with its concomitant the holy river *Pad* or *Buddh* sidereally springing from the heel of Orion or Nimrod), she was the Ark of Noah. As time rolls on, what is theological mythology in one age, becomes romance in another, and nursery-fable in a third.

The number of the shields seems to have been adopted in reference to the twelve confederated States of the Turseni: and it is probable, that each State had the charge of one, none knowing which was the guardian of the heaven-descended buckler.

2. After this phraseological elucidation of the

Arval Song, I may venture, with some hope of success, to give what I esteem its drift, both primary and secondary.

(1.) Primarily, then, I should say: that, in perfect agreement with the mythological inclosure of Romulus in a floating ark upon the Tiber, and like the ancient Mysteries in whatever quarter of the globe (as I have shewn, at considerable length, in my *Origin of Pagan Idolatry*), the Arval Song refers, not obscurely, to the never-forgotten catastrophe of the deluge. Agreeably to its character of being an Arval Song, it is a prayer, that the waters of the flood may never again cover the fields of Tursenia.

The princely Lares, those fabled children of Mania or the Lunar Ark; in other words, the Ark-preserved and Ark-born Family of Kings; and, after them, their representatives upon earth, each Lar or Lart of the Tursenic States; are invoked *collectively*, to give aid: while, *especially*, the chief Lar, *Satur* or Noah himself, is implored never more to suffer that pest, the violently destructive sea, to make its fearful incursion upon the great majority of mankind. In the precise style of the Orphic Hymns, which delight in addressing a god by all his various titles, and which their excellent latin translator has systematically tuscanised, the same ancient personage is next supplicated, under his infernal name of *Sal* or *Saul* to emerge from the gloom of Hades and

to become the Light or Guiding Star of the ocean ; and then, under his avataric name of *Berber*, he is implored to stand firm or perhaps (somewhat in the sense that *Stator* is said to have been given as a title to Jupiter) to *stop* the invading waves from rising any higher. Next, the alternating *Semunes* or *Dioscouri*, the whole arkite ogdoad of hero-gods with the Just Man Sydyk at their head, are besought to receive all mankind under their protection. And, finally, with a special return to the Chief of the Family under his title of *Ma-Mor*, he is reverently called upon to give the needful assistance. On the supposition that the prayer has been successful, the Song concludes with a triple note of triumphant exultation.

(2.) But, while I take such to be the import of the Song *primarily*, I strongly suspect, that we have in it also an allied or cognate *secondary* allusion.

The sovereignty of the Royal Cuthic Shepherds in Egypt was finally broken by what might on a smaller scale be deemed a repetition of the deluge, analogous to the submersion of the cities of the plain beneath the bitter waters of the Asphaltite Lake.

*Moses*, we read, *stretched forth his hand over the sea : and the sea returned to his strength when the morning appeared : and the Egyptians fled against it : and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned : and covered the chariots and the horsemen and all*

*the host of Pharaoh that came into the sea after them : there remained not so much as one of them.*

To this fearful destruction, the Song has probably a *secondary* reference : and there is small wonder, that that portion of the Philistean Turseni, which reached Italy by sea from Egypt and Phoenicia, should, by an extended meaning of their old diluvian Song, call upon Satur and his Family, under their various sacred or barbaric appellations, to stay the waves of the ocean, to be a light to their feet like the pillar of fire to the Israelites, and never more to suffer the avenging sea to overwhelm their hosts.

This *secondary* reference of the Song may perhaps be thought doubtful ; and I would not insist upon it : but there is, I think, small room for any denial of its *primary* reference.

V. The late General Vallancey, in his *Vindication of the Ancient History of Ireland*, has given a most curious legend, which coincides so singularly with the statement of Diodorus Siculus relative to the evacuation of Egypt by various tribes of foreigners synchronically with the exodus of Israel ; that I am tempted here to notice it in connection with the Turseni, though I have elsewhere given it very much at large. Orig. of Pagan Idol. book vi. c. 5. § vi. 6. vol. iii. 597, 598.

A Scuthic or Cuthic Prince, called *Niul*, settled with his followers in Egypt : and, by the King of the country, had lands assigned him on the coast



of the Red Sea. He married Scots, the daughter of that Pharaoh, who was destroyed with his whole army in pursuit of the retiring Israelites: and, shortly after that awful catastrophè, he found it expedient to withdraw from Egypt at the head of his warlike Cushim. While in doubt whither they should shape their course, they were taught by an oracle, that they never should have any certain repose until they arrived in an island situated far to the west. Steering forthwith to the setting sun, this course brought them to Guthia or Sicily which they concluded to be the doomed island. Here they stayed three centuries: but, finding no repose, they sailed further westward to Spain. From Spain, with an inconsistency not uncommon in legends of this description, they returned eastward: and then, in the person of another leader Miles, we have a palpable repetition of the story of Niul's marriage; for Miles espouses a second Scots the daughter of another Pharaoh. Suffice it to say, that, from Egypt, they finally rambled to Ireland: where, after a battle with the natives, they made good their settlement, and thus established themselves in the western island which had been oracularly allotted to them.

1. The learned General, I think, has somewhat marred the legend by making Scots the personification of a ship and by transmuting the warlike children of Cush into the descendants of the

Japhetic Magog: but, however the tradition may be disguised by fable, I agree with him in thinking that it propounds a substantial truth.

If *Scota* or *Scuta* or *Cutha* be a personification, it seems more natural to deem her a personification of a Cuthic colony from Egypt, than of a ship or fleet: though, very possibly, from the nautical habits of the Phoenician Cuthim, *Scuta* might come to denote *a ship*. But I do not see any particular reason, why this part of the tale may not be taken literally: for it would be perfectly in character for a Cuthic Pharaoh of the dynasty of the Shepherd-kings, to have a daughter named *Scuta* or *Cuthèa* (just as Lycophron calls *Medèa Cutaïca* from *Cutèa* a city of Cuthic Colchis. Alexand. 174.), and to give that daughter to a high military noble of his own ruling House.

At all events, what greatly tends to shew the substantial truth of the legend, the emigration itself is plainly one of the same nature as those from Egypt and Phoenicia to Greece and Turkenia: and it quite falls in with the statement of Diodorus, that, at the time of the exode of Israel, many emigrations occurred, not only into Greece, but likewise *to certain other places*.

But this is not the whole. There is some reason for yet further conjecturing, that a tribe of the Turseni formed a portion at least of the Palli who finally planted themselves in Ireland. Hesiod, in the curious passage already cited, places

the Turseni, under the rule of Latinus, μάλα τῆλε  
 μυχῶν νήσων ἱεράων, *very far off in the recesses of the  
 sacred isles*: islands, to wit, which, as the stream  
 of emigration flowed westward, were variously  
 pronounced to be situated in the great ocean  
 beyond the Pillars of Hercules. Now, that Bri-  
 tain and Ireland, among others were reputed to  
 be sacred islands, there can be no doubt: and  
 there can be as little doubt, that both these  
 islands were even more than visited by the Phoe-  
 nicians. At what precise time, that is to say,  
 how long after the general expulsion of foreign  
 intruders from Egypt, they were discovered, I  
 shall not pretend to determine. Certainly, how-  
 ever, Ireland must have been even familiarly  
 known in the early part of the fifth century  
 before the christian era: for Onomacritus, the  
 author of the Argonautics which bear the name  
 of Orpheus, brings his voyagers, by a most extra-  
 ordinary course, into the main ocean, and makes  
 their steersman Ancèus carry them along the  
 coast of the island *Iernis* or *Ireland*. Παρ δ' ἄρα  
 νῆσον ἄμειβεν Ἰερνίδα. Orph. Argon. 1179. Now, at  
 a yet earlier period, even in the days of the great  
 Cyrus, the Turseni and the Carthaginians were  
 the chief maritime Powers of the western Medi-  
 terranean: and we then find them acting together  
 in close alliance against the Phocæans. Herod.  
 Hist. lib. i. c. 166. If, then, Hesiod refers to a  
 settlement of the Turseni in one of the sacred

islands of the main ocean, such reference would probably connect them with the old Pallic or Milesian colonisers of Ireland.

I do not pretend to be a linguist myself: but General Vallancey assures us, that about one third part of the Irish Celtic is Phoenician. If a Cuthico-Phoenician colony forced themselves upon and mingled with the probably Celtic Aborigines, just as the Turseni found in Italy a prior race of Japhetic Umbri or Cumbri or Cymri of the line of Gomer associated with their own distant relatives the northern Pelasgi from Greece; this circumstance will be readily accounted for: and it will be yet more easily accounted for, if Ireland, when once discovered, came regularly, like Britain, within the limits of punic intercourse whether Tyrian or Carthaginian: but otherwise, it is somewhat inexplicable. There are other circumstances, which still look the same way. A well known name of Ireland is *Erin*: and we indisputably detect it in the *Iernis* of Onomacritus, to say nothing of his *Erinnues* which the learned latin translator scruples not to render *Hibernias Insulas*. Orph. Argon. 1164. Certainly, therefore, the name has been imposed more than twenty-three centuries. Hence the presumption is, that it is a punic word: and so, I suspect, we shall find it; and *that*, too, in very curious accordance with the ancient legend. The emigrants from Egypt were commanded by an oracle to seek an island in the far

*west*. When they at length found it, and finally settled themselves, they would naturally call it by a name referring to the oracle. Accordingly, *Erin*, if I mistake not, is the punic *Eron* which denotes the *West*: and, if written with its full termination *Aia* a vestige of which appears in *Iernis*, we shall have it in the form of *Erin-Aia* or *The Island of the West*. Another ancient name of Ireland is *Innis-Phail* or *The Isle of the Palli*. This serves to corroborate the etymology of *Erin*: for we know, that the emigrants from Egypt and Philistia and Phoenicia were *Palli* or *Regal Cuthic Shepherds*. The name again brings us into contact with the *Turseni*: for it coincides with that of the *Philistinæ Fossæ* dug by the *Turseni* at the mouth of the Padus, to say nothing of various other Pelasgic appellations in Italy which I have already noticed.

2. In confirmation of the present view, it may be observed, that, along the whole northern coast of Africa quite to the Atlantic Ocean, there are clear indications of Pallic or Cuthic Settlements. We still find, in that region, tribes denominated *Fellahs* and *Foulahs* and *Fellates*: all which names, like the Irish *Phail* in composition with *Innis*, are but variations of the descriptive pastoral appellation of *Palli* or *Pelasgi*.

At this same time, likewise, namely about or not long after the exode of Israel, was founded, by another swarm of these ever restless and ram-

bling Pelasgic Cuthim (as Strabo and Dionysius of Halicarnassus justly characterise them, though Herodotus very oddly celebrates their stationary habits and their antipathy to locomotion), the Empire of the extreme western Cuthim or in greek nomenclature Ethiopians: for that, I think, is the most probable period of the rise, both of the Nileotic Ethiopian Kingdom, and of the Atlantèan Ethiopian Kingdom. Accordingly, Ephorus, as cited by Strabo, tells us: that, in the tradition of the Tartessians, the Ethiopians, having invaded Libya even to the extreme west, partly remained there, and partly occupied a great portion of the sea-coast. Strab. Geog. lib. i. p. 30. To these, Homer alludes, when he speaks of that division of the Ethiopians, which made them, so far as the geography of his age knew, the last of men both eastward and westward. Odyss. i. 23, 24. From Africa crossing over to Spain, or very probably rambling direct to Spain from Egypt and Phoenicia, they not only occupied Tartessus, but likewise Erythèa or Cadiz; the very region and place, to which the tradition of Ireland brings Miles and Scota and their associated Cuthim in the course of their voyage to Innis-Phail or Erin: and they arrived at Erythèa, we are told, shortly after the fateful death of Geryon or Grion; a regal name, which, like *Pharaoh* or *Phrah*, denotes *the Sun*, and which thus seems to connect the destruction of Geryon with the destruction of

the last of the Pallic Pharaohs. Dionys. Perieg. Orb. Descript. 558—561. See my Orig. of Pagan Idol. book vi. chap. 5. § VI. 6.

VI. I strongly suspect, that the arrival of such a colony in Ireland, a colony which very probably comprehended some members of the Tursenic Tribe mingled with members of the other Pallic Tribes, may give us a clue to that *crux* of painful antiquaries, the origin and ideality of the far-famed Round Towers.

1. Wherever the Cuthim rambled, either unmixed or as the military caste of Nobles presiding over the other Noachidæ, they never forgot the primeval Tower of Babel, in the building of which they had so large a concern, and in reference to which the word *Tur* was made to form a part of the very name of those first tower-builders the Raseni or Turseni.

Hence, in every part of the world, closely connected with the homogeneous Theology which was carried off from the plain of Shinar by them of the Dispersion, we find sacred imitative pyramids, either conical or quadrangular.

Whatever, subordinately, might be the shapes and proportions of these Towers, they were all, as the uninterrupted tradition of the Brahmens and (singular to say) the Mexicans also will teach us, mimic mountains, and, in point of ideality, artificial copies of the sacred mount Meru or the Paradisiacal and Diluvian Ararat.

As Noah offered his first sacrifice, after the flood, on the summit of the Armenian Peak: so each pyramid was, at once, a temple and an altar. As the Ark rested on the top of Ararat: so, either the trident, or a direct representation of the stem and stern of a ship with the chief diluvian god supplying the place of a mast, often crowned the summit of the pagoda or pyramid. As Ararat, in the antediluvian world, was the mount of Paradise in the midst of the garden of Eden: so the summit of each Tower or imitative Meru was a reputed Olympus the abode of the canonised hero-gods, even as the top of the primeval mimic Tower (Gen. xi. 4.) was, in its theological design, *for a heaven*; and all such Towers, in their original arrangement, rose out of a court or walled inclosure, commonly planted with trees like the famous hanging gardens which seem to have surrounded the pyramid of Babylon. As Sabianism or the Astronomical Worship of the Host of Heaven, which involved the adoration of the central solar fire, was soon engrafted upon the original commemorative Hero-Worship: so the pyramid, whether conical or quadrangular, whether in its proportions obtuse or slender and tapering, whether composed of many small steps or of few large steps or constructed without any steps, became a fire-temple and (with the scientific Babylonians and Egyptians) an observatory. As pagan worship was essentially of a funereal



character, setting forth the allegorical death and floating sepulture and exulting revival of the great father; whence, in the celebration of it, the votaries of it are said in the Psalms to *eat the offerings of the dead*: so each pyramid or tumulus or sacred tower was his reputed tomb; so the animal, whether human or bestial, wherein he was deemed to be successively incarnate, was actually there buried; so relics of the sacred personage, where no more could be obtained, were often enshrined in a central chamber; and so, by a natural process of imitation, the conical tumulus or the square pyramid was very commonly adopted as the most appropriate form of the sepulchre of Kings and Nobles. Lastly, as the birth both of men and of beasts and of corn and of all useful vegetables was, after the deluge, from Ararat and the Ark: so the mountain and the ship, as the active and passive principles of fecundity, were deemed the universal parents; whence the same idea was transferred to the imitative pyramid and the navicular temple on its summit and the dark chamber of initiation within its bosom. All the same ideas were transferred both to the artificial tumulus of earth and to the natural mountain, when either of them was made what in Scripture is called *Bamah* or *A High Place* (compare Deut. xii. 2. Numb. xxiii. 3. 1 Kings xi. 7. 2 Kings xxiii. 15. Ezek. xvi. 24.): and, since Ararat has two peaks, reputed mountains of the Ark's ap-

pulse which possessed the same physical characteristic, such as the greek Parnassus and our own Snowden, were specially valued. The two peaks were deemed, upon a gigantic scale, the image of the stem and stern of the ship: and, if the selected mountain happened to have three peaks, the middle one became the image of the great father in the lunar ship.

This brief statement may here suffice; but the entire topic is discussed at large in my *Origin of Pagan Idolatry*. See book v. chap. 7.

2. Now the preceding remarks directly apply to the Round Towers of Ireland: and they so apply, not only with reference to the arrival of a Turse-  
nic and Phoenician and Cuthico-Pallic Colony in that very interesting country, but likewise on the sound and rational principle of general mythologic analogy.

I mean not to carry back the *existing* Round Towers to the arrival of the Cuthic Colonists from Egypt and Phoenicia; even though, in the course of their *much wandering* (πολύπλανον), which Dionysius, by his use of the phrase *through unhappily predestined fortunes* (τύχαις δυσπρόμοις), seems almost to deem a kind of penal fatality, they most probably reached Ireland several centuries after the epoch of the exode and the final breaking up of the foreign dynasty of the Shepherd Kings. Such an emprise would indeed be too adventurously romantic for my taste. But they have been built,

I think, in pagan times, under the never ceasing influence of that peculiar System, which originated with the prototypal Tower at Babel, and which, far and wide, has reared, in various forms and proportions, the imitative Tower or Pyramid or Pagoda. Their usual vicinity to churches, which are in a far inferior style of masonry, confirms, instead of weakening, the present opinion : nor do the symbols of Christianity, which appear upon some of them, form any valid objection to it ; for, as I understand, they all bear evident marks of a later engraftation into the original work. Nothing was more systematically common (and indeed, to the best of my recollection, the practice is somewhere even *recommended* by Pope Gregory the great at the latter end of the sixth century), than, in newly converted countries, to build churches either upon the site or in the immediate vicinity of those pagan adyta where the people were accustomed to assemble for worship : whence, as Popery assimilated itself to Paganism, we find pagan fables perpetually plagiarised for the worthy construction of popish legends.

3. The few Round Towers in Scotland have plainly been built by the same race as the builders of the many in Ireland.

The original Scots or Scuths or Cuthim of our western islands, whose name appears in the name of the literal or allegorical princess Scota, were

the so called Milesian Irish : and the Scots of Caledonia were but a more modern offshoot from the Scots of Erin or Innis-Phail. Hence, though Caledonia has now exclusively gained the appellation which Innis-Phail has totally lost, it is well known, that the first occidental *Scotia* or (in eastern expression) *Chusisthan* and *Cushadwip*, was *Erin*, the fated *Isle of the West*, the remote *Iernis* of the Orphic Argonautics, to which the poet so oddly brings his adventurers from the Euxine Sea and the Palus Mæotis, by way of the Tanais and the Baltic and the Ocean denominated *Cronian* and *Hyperborean*.

VII. I have stated, that the Mexicans, no less than the Hindoos, had preserved, in their records, the true ideality of the imitative Pyramid. The subject is so curious, that I may be excused entering upon it a little more fully.

In its plan, the gigantic Pyramid of Cholula exactly corresponds with the Tower of Belus as described by Herodotus. The two differ only in the number of successively diminishing stages or enormous steps or (as the greek historian calls them) towers. That of Cholula has four of these steps or towers, the fourth surmounted by the sacellum or temple : that of Babylon had eight, the temple or Olympus or Belus itself (as Homer, if I mistake not, denominates it) being the eighth. See the plate of Cholula in Humboldt's Researches. vol. i. p. 81. Ῥίψε, πρὸς τεταγών, ἀπὸ Βηλοῦ

θεσπεσίω. Iliad. i. 591. By way of evincing yet further the wide extension of a common ideality, I may here additionally remark, that, near Sakarra in Egypt, there are two pyramids of exactly the same construction as those of Babel and Cholula. One of them consists of four, and the other of five steps: so that they alike present the form of an enormous altar. See the plate in Norden's Travels in Egypt. vol. ii. p. 80.

*Before the great inundation; so runs the traditional narrative of the Mexicans, respecting the Pyramid of Cholula: before the great inundation, which took place four thousand eight hundred years after the creation of the world, the country of Anahuac was inhabited by giants. All those, who did not perish, were transformed into fishes, save seven who fled into caverns. When the waters subsided, one of these giants, Xelhua, surnamed the Architect, went to Cholollan: where, AS A MEMORIAL OF THE MOUNTAIN TLALOC which had served for an asylum to himself and his six brethren, he built AN ARTIFICIAL HILL in form of a pyramid. He ordered bricks to be made in the province of Tlamanalco at the foot of the sierra of Cocotl: and, to convey them to Cholula, he placed a file of men, who passed them from hand to hand. The gods beheld with wrath this edifice, the top of which was to reach the clouds. Irritated at the daring attempt of Xelhua, they hurled fire on the pyramid. Numbers of the workmen perished: the work was dis-*

*continued: and the monument was afterward dedicated to Tuetzalcoatl, the god of the air.* Humboldt's Res. vol. i. p. 96.

The temple of Vitzliputzli at Mexico was another pyramid of the same description. According to Gomara, the sacred inclosure, corresponding with that of the Tower of Belus, was square, each side equal in length to the shot of a cross-bow. In the midst, rose a mount of earth and stone, fifty fathoms square. Its shape was pyramidal, save that the top was flat, which was a square of ten fathoms. This area was furnished with two smaller pyramids: and, from it, there was a striking and extensive view of the lake, by which both it and the city were on every side surrounded. Gomar. Apud. Purch. Pilg. book viii. c. 12. p. 799, 800. Here we have another artificial commemorative mountain, furnished, like its prototype Ararat, with two peaks, and begirt with a wide inundation. The temple-mount itself perfectly corresponded with the character of the god to whom it was dedicated: for his image was wont to be solemnly carried about by the priests in an ark after the manner of the Egyptian Ammon or Osiris, and seated in that same ark it occupied the sacellum of the pyramid.

Closely analogous, if once more we revert to the old world, was the vast pyramidal mound of earth, thrown up on the sea-shore near the city of Tyre. As we may judge from the reigning super-

stitution of the country, it was dedicated to Tham-muz and Astoreth the abomination of the Sidonians who were venerated on the neighbouring lunar hill of Lebanon. Like the Pyramid of Cholula, it was said to have been constructed by the earth-born giants. Nonni Dionys. lib. xl. p. 1048.

I think it probable, that the Mexicans may have received both the locally appropriated history and the avowedness of pyramidal ideality from the descendants of the Punico-Carthaginian Colony, which, according to Diodorus Siculus, was settled, as a place of refuge in case of national adversity, on the eastern coast of a vast transatlantic island that had been accidentally discovered by them. The Mexicans claimed not to have been themselves the builders of the vast pyramids of Teotihuacan and Cholula and Papantla. On the contrary, *they attributed, says Humboldt, these great edifices to the Toltecks, a powerful and civilised nation, who inhabited Mexico five hundred years earlier, who made use of hieroglyphical characters, and who computed the year more precisely and had a more exact chronology than the greater part of the people of the old continent.*

We may reasonably ask, who were the Toltecks, from whom the Mexicans received their civilisation, much as the Romans did theirs from the Turseni. There certainly are some singular cir-

cumstances, which might almost lead us to deem them the mixed descendants of the Punic Colonists, who by the process of intermarriage were finally absorbed into the more numerous invading Mexicans. A confused tradition to this effect prevailed in Mexico, at the time of its conquest by the Spaniards. *We know, said Montezuma to Cortez, that the chief, who led our ancestors hither, returned, for a certain time, to his primitive country, and thence came back to seek those who were here established. He found them married to the women of this land, having a numerous posterity, and living in cities which they had built. Our ancestors hearkened not to their ancient master: and he returned alone. We have always believed, that his descendants would one day come to take possession of this country.* Cortez. Letter i. § 21, 29. cited by Humboldt. As the smaller body, the Carthaginians, if the people alluded to *were* Cathaginians, would gradually lose their own language: but still, on the old principle of not changing barbaric words, the sacred hymn of the Mexicans began with two words which belong to no dialect at present known in the country. Bochart, in *Tulanian Hululaez*, would possibly have detected the punico-hebraic *Tul-Aniim Ulleli-Li* or *The Tossing of the Ships Woe is me!* Perhaps also, in *Anahuac* the reputed land of the giants, he would have recognised the name of the warlike *Anakim* or *Fanakim*. However this may be, in the mexi-



can word *Cu* or *Co*, we seem very clearly to perceive the oriental *Coh* which denotes a *mountain* : and, as *Coh-Chaisa* (whence *Caucasus*) is *The Mountain of Cush* ; so, with curious identity, we read the same combination of that patriarch's name in the mexican sierra of *Co-Cotl*. It is worthy of note, that, in exact accordance with the known ideality of the Pyramid, the montiform temple of Mexico was called, as we are told by Bernal Diaz, *The Great Cu* or *The Great Mount* : and, since the local Ararat of Mexico bore the name of *Tlaloc*, and since the Pyramid of *Cholula* was a professed memorial of *Tlaloc*, it seems not unlikely, that *Cholula* is only a corrupted compound of *Co-Tlaloc*.

As I have referred to Diodorus Siculus for the discovery and colonisation of central and probably also southern America by the Carthaginians, I shall here give in full the very interesting passage which relates to that subject.

*Having treated of the islands on this side the Pillars of Hercules, we will proceed to those which are in the ocean. Opposite, then, to Africa, lies an island in the main sea ; vast in extent, and situated westward at the distance of many days navigation. Its soil is fruitful, partly mountainous, and partly champagne. Navigable rivers intersect and water it. Forests abound in it, planted with various sorts of trees : and its towns contain many sumptuous edifices. Its climate is singularly mild, so that*

*trees bear fruit during the greater part of the year. On the whole, it is so happy a region, that it may well be deemed the habitation of gods rather than of men. This island, on account of its great distance from the rest of the world, was long unknown: but, ultimately, the following causes led to its discovery. The Phoenicians, from the most remote time, were wont to undertake distant voyages for the sake of traffic. Hence they planted many colonies in Africa and not a few in western Europe. Their affairs prospering, and their riches increasing, they were at length tempted to push beyond the Columns of Hercules into the main ocean. In such expeditions, they first built Gades, and explored the coast of Africa. Afterward, being caught by a tempest, they were hurried away, after a voyage of many days, to the large island which has been described. From them, the knowledge of its extraordinary value and fertility was communicated to others: in-somuch that the Turseni, when they gained the empire of the sea, purposed to have colonised it; but they were prevented by the jealousy of the Carthaginians. For that people wished to reserve it as a refuge for themselves, in case their Republic should ever be brought into danger: because they trusted, that they might migrate thither with all their families, as a region unknown to their conquerors, having prepared it in better times for their reception. Biblioth. lib. iv. p. 299, 300.*

The Turseni, it seems, when at the height of

their naval power, knew the existence of this vast and distant country, as well as the Phoenicians : though the latter so far succeeded in their system of concealment, that, notwithstanding some degree of information might and did escape, yet the great remote western island or continent was itself, I doubt not, though most probably the maritime Turseni were quite satisfied as to its existence, generally deemed fabulous, until its rediscovery after the lapse of many centuries.

We have here, I think, a very important note of time. If the Carthaginians accidentally discovered America, by their being blown across the Atlantic in a tempest, in the day of Tursenic Naval Præeminence, the discovery could not have occurred later than the reign of the great Cyrus or the earlier part of the sixth century before the christian era : for then it was, that the Turseni were a great Naval Power. Herod. Hist. lib. i. c. 166. Whether any portion of them were subsequently allowed to sail with the Carthagians, I shall not pretend to say : their own maritime predominance sank, as they were politically absorbed into the thoroughly unmaritime Empire of Rome. But, from their long-retained traditional knowledge of the great transatlantic island, we may readily account for the poetical prophecy of Seneca in his *Medæa*, which the ignorance of Infidelity as to its true origination has sometimes brought forward in order to disparage the volume

of Scriptural Prophecy. From the intended use of the discovery, as specified by Diodorus, we may infer that America was *very early* colonised by the Phoenicians: and the subsequent discontinuance of intercourse between the old world and the new, so vividly referred to by Montezuma in his statement to Cortez, would naturally result from the fall of Carthage. Of course, I mean not to say, that the Mexicans had *then* arrived in the country: I speak only of the tradition, which they had received from their predecessors and by intermarriage partial ancestors the apparently Punic Toltecks. But, at whatever *precise* time the Phoenicians colonised central America (which, however, *must* have been before the fall of Carthage), the historian's narrative distinctly intimates, that, in better times, a preparatory settlement *had* been made in the great accidentally discovered transatlantic country.

Diodorus is not the only writer, who has spoken of the known existence of a vast island far off in the recesses of the main ocean. The fame of such a region, described as abounding in gold and silver, and evidently marked out to be a continent of vast magnitude by its having large navigable rivers which no small islands such as Madeira or Teneriffe *could* have, had reached Apuleius and Elian and Avitus and Ammianus Marcellinus also. Apul. de Mund. Oper. vol. ii. p. 122. Ælian. Hist. lib. iii. Avit. in Senec. Suasor. Ammian.

Marcell. apud Horn. de Orig. American. lib. i. c. 10. p. 157. The Work of Mr. Horne, written and published about the middle of the seventeenth century, is one of the most able and rational Productions of the sort that I ever met with.

VIII. There is a good deal of curious information, respecting the Pelasgi and the Turseni, in the *Roman Antiquities* of Dionysius of Halicarnassus, particularly his notice of various migrations of the Pelasgi from Greece into Italy, across the Adriatic Sea.

One of these swarms came from Dodona : and, by the admonition of an oracle (much on the same principle as Miles is reported to have sailed westward from Egypt), passed over into Italy then called *Saturnia*, and landed at Spinè one of the mouths of the Padus, where, it may be remembered, the Philistine Fosses were cut by the Turseni. Ant. Rom. lib. i. c. 18.

Another of them, under Evander, came from Palantium of Arcadia : a city, which, like its copy the Palantium of the Palatine, plainly enough received its name from the pastoral Palli or Pelasgi themselves. Ibid. lib. i. c. 31. Here they dwelt in common, he tells us, with the Aborigines, whom they found there, and who doubtless were Japhetic Tribes, those first settlers (as Holy Scripture teaches us) of the Isles of the Gentiles. Ibid. c. 20.

But, at the close of this discussion, I chiefly resort to Dionysius, because he gives it as his opinion, that the Turseni and the Pelasgi were NOT, τὸ αὐτὸ ἔθνος, *the same nation*. Ibid. c. 29. Now, if this opinion be well founded, though it would not precisely annul what I have said respecting the voyage of the Turseni from Egypt to Italy, yet it would materially impair the concinnity of my whole statement. Hence I have judged it only fair and proper to notice and examine the opinion.

1. Dionysius himself, it may be observed, though he thinks that the Turseni and Pelasgi were *not* the same people, had previously confessed: that a directly opposite persuasion had commonly prevailed.

Ἐκαλοῦντο, ὑπὸ τῶν ἄλλων ἀνθρώπων, οἱ αὐτοὶ Τυρρῆνοὶ καὶ Πελασγοί.

Ibid. c. 25.

*By other men, the Turrheni and Pelasgi are pronounced to be the same.*

As a proof of this, he quotes the expression, Τυρρηνόισι Πελασγοῖς, *Turrhenic Pelasgi*, from the *Inachus*, a now lost tragedy of Sophocles. And he likewise adduces a most important statement of that very cautious and accurate historian Thucydides: which, when combined with the averments of Anticlides and Herodotus, seems well nigh decisive of the question.

The combined evidence may be put as follows.

Speaking of the mixed population of certain

cities of Actè, Thucydides remarks: that the greatest portion of it was, partly Pelasgic composed of those Turseni who once inhabited Lemnos and Athens, partly Bisaltic, partly Crestonic, and partly Edonic. *Τὸ δὲ πλεῖστον, Πελασγικὸν τῶν καὶ Ἀἴμων ποτε καὶ Ἀθήνας Τυρσηνῶν οἰκησάντων, καὶ Βισαλτικόν, καὶ Κρηστανικόν, καὶ Ἡδωνες.* Thucyd. de Bell. Pelop. lib. iv. c. 109. Here, we see, Thucydides tells us: that the Pelasgi of the Actian cities were of the stock of those Turseni who once inhabited Lemnos and Athens. But, as we are assured by Strabo, Anticlides said: that the first settlers of Lemnos were the Pelasgi, and that some of them sailed to Italy with Turrhenus. *Ἀντικλείδης δὲ πρώτους φησὶν αὐτοὺς (scil. Πελασγιώτας) τὰ περὶ Ἀἴμων καὶ Ἰμβρον κτίσαι· καὶ δὴ τούτων τινὰς, καὶ μετὰ Τυρρηνῷ τοῦ Ἄττυος, εἰς Ἰταλίαν συνάγει.* Strab. Geog. lib. v. p. 213. And, again, Herodotus, without mentioning the Turseni of Athens, distinctly, in more than one place, informs us: that the Athenians, in point of origination, were Pelasgi or a Pelasgic nation. *Τὸ Ἀττικὸν ἔθνος ἐὼν Πελασγικόν.* Hist. lib. i. c. 57. *Ἀθηναῖοι δὲ, ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην, ἔσαν Πελασγοί.* Ibid. lib. viii. c. 44.

The whole of this is very remarkable, and, to my own apprehension, quite conclusive. We find the Pelasgi declared to be of the same stock as the Turseni: and, both in Lemnos and at Athens, we encounter alike the Turseni and the Pelasgi. I may add, that, according to Tzetzes interpreting

Lycophron, the Turseni and Itali were kinsmen of the Thracian giants: and these giants, derived from Thrace, dwelt in the islands Pithecusæ on the coast of Tursenia and Italy. Schol. in Lycoph. Alex. ver. 1356.

Now, let us only admit the original national identity of the Pelasgi and the Turseni: and these curiously combined circumstances are easily explained.

Thrace and Lemnos and Athens, like Thessaly and Dodona and the rest of primevally Japhetic Greece, became Pelasgic by the invasion of the Cuthic Pelasgi from the north and north-east: but, afterward, at the time of the exode, a tribe of the Turseni, whose progress from Assyria had been southward and westward, were among the emigrants from Egypt and Phoenicia; and these Southern Pelasgi or Philistim, when the sceptre of the Shepherd-King Philitis, who communicated his name to the pyramids (Herod. Hist. lib. ii. c. 128), was broken, fixed themselves, under the various leaders referred to by Diodorus, in Athens and Lemnos and the cities of Actè and Italy from them denominated *Tursenia*. For the Pelasgic Turseni of Athens and Lemnos were, I suppose, the *immediate* brethren of those Turseni, who, conjunctively with the northern Pelasgi that first planted Thrace and Lemnos, found their way to the western realm of Etruria: and thus, by a more polished race than their *remote* brethren the



northern Pelasgi, civilisation was similarly introduced from Egypt and Phoenicia both into Tuscany and into Attica.

2. Still, however, it will be said: that Dionysius must have had *some* good reason for denying the Turseni and the Pelasgi to be the same nation, notwithstanding his admission that others pronounced them identical.

This denial, on the part of Dionysius, may form a specious argument for those, who would contend, that the Pelasgi and Turseni, when they met in Italy, were two entirely different and distinct races: but, without any relinquishment of their almost universally asserted identity, such a denial may easily be accounted for. There *is* a sense, in which they were *not* the same nation: but this sense by no means annuls their original common descent from one great Patriarchal House, that of Cush.

As I have already intimated, when the Cuthic Palli or Philistim or Pelasgi or Palli-Sacæ (all mere variations of an Indo-Cuthic word denoting *Shepherds*) migrated, in an unmixed state, westward, from central Asia, they leisurely moved in two great divisions, though probably with many subdivisions: the one, holding by the north, and thus finally invading Greece and then Italy through Asia Minor and across the Hellespont and Bosphorus; the other, inclining southward, and thus, after occupying the shores of the Persian Gulf,

appearing finally, in Palestine and Egypt, under the names of *Phoenicians* and *Philistim* and *Royal Shepherds*.

Now the Palli, who took the northern course, would arrive in Greece and subsequently in Italy, very little changed in language, and barbarised rather than improved in manners. Accordingly, their tongue remained substantially the same, whether in the highly refined Sanscrit or in the less refined Greek or in the still less refined Eolic Latin: and their manners, as we may pretty clearly gather from the hints of Herodotus, were such as might be expected from a warlike nomade horde of herdsmen and shepherds.

But the Palli, who took the southern course, were, in every respect, very differently circumstanced. Mingling in their progress with the Semitic Tribes and with those who constituted the population of the great Empire of Iran, as the Canaanites had similarly done, they very largely engrafted the Semitic Tongue, in some one of its modifications, upon their native Pallic: and, accordingly, we find the Phoenicians and the Philistim and (we may conclude) their brethren and allies the Military Shepherds of Auaris or Goshen, speaking a language of this very description. Hence, when the Turseni migrated from Egypt to Italy, we may conclude, at least we may fairly *conjecture*, that their dialect would be a mixture of Pallic and Hebrew and Coptic.

This, however, is not all. The Turseni both of Athens and of Tuscany were a highly civilised race: which is just what we should expect from their long and thorough intercourse with Egypt and their maritime brethren the Phoenicians; for, though they tyrannised over the Mizraim, they would not on that account the less profit by their wisdom and superior civilisation.

Now, when the long separated northern and southern Palli thus, by different routes, met in Italy: it is small wonder, that Dionysius, perceiving such a dissimilarity in both dialect and civilisation and geographical line of entrance into the country, should hastily, though in acknowledged defiance of general opinion, set them down as two distinct nations.

The Turseni, so far as we can collect, amalgamated with the Pelasgi in that form of political superiority, which will always attend upon greater knowledge and higher civilisation: but this is no proof of original difference of descent. Rome, as her language shews, was indisputably Pelasgic: for Latin, which finally prevailed over the mixed though ultimately allied dialect of Tursenic, much as our vernacular Saxon has ultimately prevailed over Norman French, is plainly no other than a modification of the Eolic Dialect of Pelasgic Greece. Tursenic, I suppose, being in its *original* elements Pelasgic, finally, as the power of Rome extended over the whole peninsula,

melted and was absorbed into Latin : but nothing shews more the influence of superior civilisation, than the circumstance that Rome borrowed all her institutes both religious and military and political from Etruria and that Tursenic Dynasties appear among her early sovereigns. The whole revolution, in short, during the aggrandisement of Rome, was, I take it, nothing else, than a transfer of predominance from the southern Palli to the northern Palli. In Italy, as elsewhere, the great Military House of Cush, that parent of warlike giants both in Thrace and in Palestine, was still the Ruling Power : for Babel has imprinted itself upon the entire globe ; and the Cuthites, whether mixed or unmixed, have never lost the rule which they acquired on the banks of the Euphrates and the Tigris.

3. Thus I agree most fully with Bishop Marsh as to the question of national identity.

*There can hardly be a doubt, says that learned Prelate, that the Turrheni were a race of Pelasgi, though Pliny speaks of them, as a distinct people, and as competitors for that part of Italy which afterward formed the Kingdom of Etruria. Horæ Pelasg. part i. chap. 2. p. 48.*

The steps, by which we arrive at the conclusion, may be different ; and the identification of the Turseni and the Pelasgi may, respectively, be established upon somewhat different genealogical

and geographical principles: but, still, the broad general conclusion is the same.

It may be proper to add, that, not having the Work of Dionysius of Halicarnassus at hand, I have availed myself of the citations from that author by Bishop Marsh: and I doubt not of their perfect correctness.

## NUMBER IV.

## CENTRAL AMERICA AND ETRURIA CELTICA.

THE second and third Numbers of this Appendix were written for the purpose of establishing certain opinions respecting the Phoenicians and the Turseni, which I had briefly advanced in the text of my second Dissertation. Since the composition of them, I have perused Mrs. Hamilton Gray's *History of Etruria* and Sir William Betham's *Etruria Celtica*. I have also perused Mr. Norman's *Rambles in Yucatan*; a Work, which gives an account of the extraordinary remains of vast cities, discovered in the peninsula of Yucatan, and reaching at intervals through the whole country even to Mexico itself: and I have further read Mr. Jones's *History of Ancient America*; a Production, which, taking the remains of the cities discovered in Central America as its basis, would thence, as with the specific minuteness of a written document, demonstrate the Mexicans to be, in the strictest sense of the word, the progeny of the Phoenicians of Tyre.

Some of the coincidences, between these Works and my own prior speculations, are, under the aspect of their being *undesigned*, curious enough : and thus, in the way of an argument for the establishing of certain supposed facts, they may avail as far as they *can* avail. Where we respectively differ touching the Phoenicians and the Turseni, other persons, uninfluenced by the natural self-partiality of authorship, must be our judges. For various reasons, I have not thought it expedient to make, in consequence of my having read these interesting Works, any alterations in the two previously written Numbers of this Appendix. Indeed, I was the less inclined to make any alterations, because, respecting the Phoenicians and the Pelasgi and the Philistim and the Pallic Hucos or Shepherd-Kings of Egypt, I had already, in my *Origin of Pagan Idolatry*, advanced and maintained, at considerable length, the very same opinions.

I. The ruins, discovered in Central America, certainly, from their peculiar style, seem remarkably to confirm the statement of Diodorus Siculus : that an immense island, or rather, from the necessity of its description, a vast continent, lying in the main ocean many days sail to the west from the Pillars of Hercules, had accidentally been discovered and systematically colonised by the enterprising Phoenicians.

To take a single instance, in the print of the ruins

of Uxmal prefixed to Mr. Norman's Work, no less than four pyramids are exhibited, the very same in shape as the Egyptian Pyramids of Ghiza: while, closely attached to two of them, is a fifth much larger Pyramid, constructed upon an essentially different model, though on that very account rendered still more interesting. Its plan is the same as that of the enormous Mexican Pyramid of Cholula, an account of which, with the legend attached to it, I have given above from Humboldt: for, in the working out of the plan, the difference between them consists only in the number of the gigantic steps or stages or (as Herodotus would call them) successively diminishing *towers*. The Pyramid of Cholula is formed by the accumulation of four of these towers or stages upon each other: that of Uxmal has no more than three, the highest, like that of the similarly constructed Pyramid of Babel, evidently constituting the Olympus or Temple, though now ridiculously called *The Governor's House*. As this, even independent of geographical locality, shews, in point of mythologic ideality, the immediate connection of the two American Pyramids of Cholula and Uxmal: so, again, it shews their similar joint connection with the two allied Pyramids of Sakarra in upper Egypt and with the primeval Pyramid of Babel which (as the tradition associated with that of Cholula distinctly shews) was the architectural prototype of them all.



Formed upon the same general plan, they differ only in the number of their respective accumulated steps or stages or towers. The Pyramid of Uxmal has three: the Pyramid of Cholula, four: and the two Pyramids of Sakarra; the one, four; the other, five. That of Babel, according to the description given of it by Herodotus, had eight: and, in the last and highest, as in the corresponding tower of the Uxmal Pyramid, there was a large sacellum, sacred to the god Belus; whose sepulchre likewise, as we additionally learn from Strabo, the pyramid itself, in close analogy to other pyramidal buildings, was reputed to be.

All the engravings in Mr. Norman's Work, are, in an antiquarian point of view, highly important and curious: for, though the architecture, which they exhibit, differs from the Egyptian *in detail*, it certainly, in its squareness and massiveness, has a sort of *general* affinity. What resemblance it may have to the Phœnician, I know not: neither do I know, whether there are any available remains of really Punic buildings on the site of ancient Carthage. Of Tyre, agreeably to the denunciation of the prophet, not a vestige is now in existence, beyond what Maundrell calls a mere babel of broken walls and pillars and vaults. *I will make thee like the top of a rock: thou shalt be a place to spread nets upon: thou shalt be built no more. For I the Lord have spoken it, saith the Lord God.* Ezek. xxvi. 14. See also ver. 4, 5.

II. Mr. Jones is far too rapid and too imaginative to be satisfactory : and, what is scarcely pardonable in a professed historian, he repeatedly claims the praise of high originality in being the *first* who asserted the discovery of America by the Phoenicians.

1. Among the ancients, he had consulted, I suppose, neither Diodorus Siculus nor the reputed Work of Aristotle cited by Bochart : and, among the moderns, he seems to be equally ignorant, both of the learned author of the *Geographia Sacra*, and of George Horne who about two centuries ago wrote in Latin a remarkably sensible Work entitled *De Originibus Americanis*. In my own *Difficulties of Infidelity*, bearing the date of A.D. 1824, I had *publicly* availed myself of this able Work and of the distinct testimony of Diodorus to the discovery of an immense far distant western island by the Phoenicians, for the purpose of meeting the infidel cavil drawn from the pretended prophecy of Seneca in his *Medea*. See *Diffic. of Infidel.* sect. iv. § III. 2. p. 85—95. 2d. edit. A.D. 1833.

Bochart most justly remarks : that, from the circumstance of the discovered island being described as *worthy of special notice* (ἀξέδωτος) both on account of its magnitude and on account of its being intersected by large navigable rivers, it could not possibly have been one of the small Fortunate Islands ; and he extends his observation

to all the other islets, which lie westward of the coast of Africa.

This obvious exclusion being made, he is brought, of plain necessity, to the following result.

*Therefore this island, either has no existence, or else it must be one of the islands of the New World: or possibly it may be some part of Brazil, which the Phoenicians, on account of their imperfect examination of the coasts mistook for an island. Geog. Sacr. lib. i. c. 38. col. 645.*

I do not see, why this great scholar should needlessly perplex himself with the mere term *island*. The punie mariners would naturally apply the name of *Aii* to distant lands which they had discovered by sea, not with a severe limitation to literal islands, but in the same extended sense that the islands and coasts of Greece and Italy were collectively denominated *the Isles of the Nations*. Gen. x. 5. To such phraseology, indeed, they would be the more easily led by the general geographical resemblance of the familiar coasts and numerous islands of the Mediterranean to the archipelago of the West Indies through which they must have passed in their voyage to the wide extended coasts of central America spreading along the recesses of another Mediterranean Sea.

2. Though Mr. Jones is, I believe, right in his supposition that America had been discovered by the Phoenicians: he strikes me, as having,

throughout, both erred in his detail, and, in the way of authorities, been incorrect in his statements.

At the close of the siege of Tyre by Alexander the Great, he makes the Sidonians save a body of Tyrians in their ships ; and then, not daring to land them at Sidon through fear of the wrath of the Macedonian, convey them straight to Teneriffe, which they had already discovered in the course of their famous circumnavigation of Africa during the reign of Pharaoh-Necho. Herod. lib. iv. c. 42. When safely landed at Teneriffe, the harassed Tyrians, not even there deeming themselves secure from their unrelenting conqueror, borrowed all the galleys of the Sidonians, save one which was necessary to convey their friends home again : and, re-embarking in them, they adventurously committed themselves to the east wind which blows permanently in those tropical latitudes, and thus sailed directly westward into the vast hitherto unknown ocean. In the prosecution of this voyage, they, for the first time, discovered America : but they never returned to tell the tale of their discovery. Hence all knowledge both of themselves and of the New World was lost, until it was rediscovered by Columbus and his successors : for they vanished into the gloom of the mighty western ocean, and were never heard of more.

3. Such is Mr. Jones's account : but, as it is irreconcilable both with chronology and with recorded matter of fact, we shall not wonder to

find it, either unsupported by, or even contradicted by, evidence.

(1.) The testimony of Diodorus, that the great western region was discovered by the Phoenicians at the time when their brethren the Turseni had gained the empire of the sea, chronologically fixes the discovery to a period certainly not later than the reign of the great Cyrus : and, so far from the discoverers never returning to tell their tale, they brought back such an account of the excellence of the country, that the Phoenicians, most probably (I should think) of Carthage, were induced systematically to colonise it, in order that they might have it as a place of refuge, should their Republic be ever brought into danger.

Now this circumstance would obviously prevent the knowledge of the discovery from being *lost* : and, accordingly, Diodorus *records* it ; which, *had* it been *lost* in the manner supposed by Mr. Jones, he clearly *could not* have done.

The *fact* of the discovery became known to the Turseni, as Diodorus distinctly informs us : and the extraordinary value and fertility of the country, as he *also* tells us, was communicated to *others* likewise, notwithstanding the jealousy of the Carthaginians in respect to any interference in their plan of colonisation. When the naval superiority of all the Punic States was at an end, and when the non-maritime Empire of Rome gained the ascendancy, all *intercourse* with Ame-

rica was doubtless at an end : but this does not involve the loss of all knowledge of its *existence*. Such knowledge clearly continued, though, as ages rolled on, the great western island would, I doubt not, be more and more deemed the creation of fable. But still the knowledge was not *lost*. Through Tursenic tradition, most probably, both Diodorus Siculus and Pseudo-Aristotle and Apuleius and Elian and Avitus and Ammianus Marcellinus and Seneca himself received it. A country, which had *once* been discovered in an age of navigation, might, in some future age of revived navigation, be *again* discovered : and this purely reasonable anticipation produced, I feel assured, the statement, which, under the poetical form of a prophecy, Seneca has introduced into his *Medea*. Nay, the very form of the prediction shews pretty clearly the train of proleptic reasoning which passed through the tragedian's mind.

*The sea, says he, has even now yielded, and patiently endures all laws. No Argo, compacted by the hand of Pallas, and impelled illustrious by the oars of princes, is now sought after : ANY vulgar bark safely wanders over the deep.—In late years, ages shall arrive, when the ocean shall relax the bonds of the universe, and when a huge land shall be laid open, and when Tiphys shall unveil new worlds, and when Thulè shall no longer be the utmost extremity of the earth.*

Who does not see, at a glance, the origin of

this simulated prophecy? But, if the theory of Mr. Jones be correct, if the discoverers *never returned* to tell their story, and if the very *existence* of America had thence been *totally unknown* till the time of Columbus, the prediction of Seneca and the grave historical detail of Diodorus would alike have been an impossibility. In the middle ages, the discovery of a New World existed only in books: and the strictly scientific mind of Columbus, as it is well known, never dreamed of *another* continent; but, from an acquaintance with the earth's sphericity, simply concluded, that, by sailing westward, the mariner must inevitably be brought, in a shorter and easier course, to the eastern shores of India.

(2.) For the support, however, of Mr. Jones's statement, we naturally expect the adduction of some distinct evidence. Yet, while he tells us, that the Sidonians carried off a body of Tyrians to Teneriffe, and that from Teneriffe these Tyrians sailed westward to America not previously knowing whither such a course would take them: he attempts not to give any historical testimony in support of the alleged facts. Nor can we wonder at such an omission. The required testimony, I believe, exists not. At least, I have not been able to find it: and Mr. Jones gives me no aid.

Arrian is totally silent respecting *any* evasion of *any* Tyrians, when their city was taken by Alexander.

Diodorus tells us: that, when the Tyrians saw the progress of Alexander's mole, they sent off their children and wives and old men to Carthage; or rather perhaps *intended* to have done so, for they seem only to have actually effected the sending of a part (μέρος), though Quintus Curtius speaks more largely. Diod. Sic. Bibl. lib. xvii. p. 519. Quint. Curt. Hist. lib. iv. c. 3. vol. i. p. 134. But, however this may be, which in truth is not to the point, Diodorus subsequently states: that, although the most of the Tyrians had been conveyed to Carthage, the number of captives still exceeded thirteen thousand. His account is not quite clear: for it may be doubted, whether, by *the most of the Tyrians*, he means, those who had *already* been conveyed to Carthage, or those who were carried thither when the city was taken. At all events, according to Diodorus, these Tyrians escaped to *Carthage*, not to *Teneriffe*. I subjoin the words of the original. Σώματα δ' αἰχμάλωτα τοσαῦτα τὸ πλῆθος ἐδρέθη, τῶν πλείστων εἰς Καρχήδονα κεκομισμένων, τὰ ὑπολείφθοντα γενέσθαι πλείω τῶν μυρίων καὶ τρισχιλίων.

An evasion of some sort, then, is mentioned by Diodorus, though the time of its occurrence may appear somewhat uncertain: but Quintus Curtius is more precise; and I rather suspect, that Mr. Jones must have framed his story of the voyage to Teneriffe and America upon a very hasty catching up of a *part* only of this writer's narra-



tive. He tells us, as Mr. Jones *so far* accurately reports the matter : that, in the sack of the city, the Sidonians, moved by their relationship to the Tyrians, saved many of them in their ships. But whither did they carry them ? Mr. Jones says : that the number of persons, thus delivered, was fifteen thousand. True : here again he is borne out by Curtius. But, still, the main question recurs : whither were these fifteen thousand fugitives conveyed ? We are assured by Mr. Jones, that the Sidonians, through fear of Alexander, *dared not* carry them to *Sidon* : and, therefore, they sailed with them straight to *Teneriffe*, not even so much as touching at Carthage on their voyage. But what says Curtius himself ? In good sooth, he says not a word of *any* voyage to the Fortunate Islands in the great Atlantic : but directly contradicts Mr. Jones by assuring us, that they *did* the very thing which that gentleman says they *refrained* from doing through fear of provoking the wrath of the conqueror. That there may be no mistake, I shall subjoin the entire passage.

Multis tamen saluti fuere Sidonii, qui intra Macedonum præsidia erant. Hi urbem quidem inter victores intraverant : sed, cognationis cum Tyriis memores (quippe utramque urbem Agenorem condidisse credebant), multos Tyriorum etiam protegentes, ad sua perduxere navigia. Quibus occultatis, SIDONA DEVECTI SUNT. Quindecem

millia, hoc furto, subducta sævitiae sunt. Quint. Curt. Hist. lib. iv. c. 4. vol. i. p. 137.

Wishing, as far as my opportunities allow, to ascertain the truth, I have further consulted Plutarch and Justin and Orosius and Sulpicius Severus, all of whom notice the capture of Tyre by Alexander : but they are totally silent respecting any voyage to Teneriffe by refugees from Tyre, under the protection of their kinsmen the Sidonians. Thus, so far as I can find, the voyage in question is a mere romance.

But, even if we admit, though without any produced authority, that the Sidonians, *after* carrying their friends to Sidon (as Curtius states), conveyed them, through fear of Alexander, from Sidon to Teneriffe : still, what shall we think of the asserted ulterior voyage of the escaped Tyrians from Teneriffe to central America ? According to Mr. Jones's view of the matter, they were so terrified on account of Alexander, that, not thinking themselves safe even at Teneriffe, they preferred the danger of an *unknown* western ocean to a chance of encountering the wrath of the *far distant* Macedonian. This led to the *first* discovery of America by the Phoenicians, who *previously* were unacquainted with it.

Now, to say nothing further of the totally irreconcilable account which Diodorus gives of the discovery and colonisation of the great western transatlantic country, can any thing be

more improbable, than the adventurous voyage which Mr. Jones ascribes to the Tyrians after their safe arrival in Teneriffe? If they were *already* acquainted with America; and if they knew that there was a colony there prepared to receive them: their alleged voyage would be perfectly accountable. But, according to Mr. Jones, they were totally ignorant of the *existence* of any such country, until they themselves *first* discovered it in consequence of their insane determination to commit their fates to an unknown ocean rather than face the anger of Alexander whom they had left in Asia.

We need not wonder at such inconsistencies in a theory, which, as I stated above, is not only unsupported by evidence, but even contradicted by it.

III. Mrs. Gray's *History of Etruria* is a delightful Work: and the publication of the first part makes us long for the appearance of the second.

The same remark applies equally to her *Sepulchres of Ancient Etruria*. I have read both Works with high gratification: and I have learned much from them which I knew not before. I will not precisely say, that the perusal of her Works would have induced me to *relinquish* opinions, which, on what appeared sufficient evidence, I had been led to adopt: but, indisputably, much valuable information, particularly in regard to the Sepulchres,

will be found in her Works, which will be vainly sought for in my own little Treatise. I have thought it, however, most advisable to make no *addition*, particularly as I did not feel inclined to make any *alteration*.

Mrs. Gray is, so far as I can judge, perfectly right in bringing the Turseni from Egypt: though she appears to me to do this somewhat too exclusively. Perhaps also she may have been a little too hasty, in rejecting altogether the narrative of Herodotus, and in contending that the Lydia, whence the Father of History brings the Turseni, was not Lydia in Asia Minor, but Ludim in Africa, so called from Ludim, the son, or rather perhaps the descendants in a particular line, of Mizr. As Mr. Winning very justly remarks, the sepulchre of Alyattes king of Lydia, with its five termini, as described by Herodotus, reminds us of the similar tomb of the Etruscan Porsenna with its five pyramids: and, though the neighbouring Lycia was not precisely Lydia, yet the Lycians and Lydians were of the same stock; and, as Mr. Fellowes informs us, the Lycians, who once held the command of the sea as far as Italy, have exhibited, in the language of the innumerable and very perfect inscriptions at Xanthus, a language like the Phoenician or Etruscan, while their beautiful rock tombs seem to have a close affinity to the Etruscan Sepulchres so well described by Mrs. Gray herself. See Winning's Manual of

Comparative Philology. p. 180. Fellowes's Asia Minor. p. 225. The Turseni from Lydia, I should, of course, deem to be of the same great Cuthic House, as the Turseni from Egypt and Phoenicia : but experience has shewn it to be rarely safe broadly to reject altogether the statements of Herodotus. Mrs. Gray remarks : that the Lydians never were either a commercial or a maritime people ; that they had no navy ; and that they sent out no colonies. Hist. of Etrur. part i. p. 10. All this may be true : but the very opposite was the case with their brethren and neighbours the Lycians ; and I strongly suspect, that the expedition, recorded by Herodotus, if not strictly Lycian, sailed, at least, in Lycian ships and from a Lycian harbour.

Perhaps Mrs. Gray will pardon me, if I suggest the correction of a trifling error, a *nævus in corpore pulchro*, when she publishes another edition of her History. She states, apparently on the authority of Cicero : that Tages appeared with the head of a man and the body of a child. Hist. p. 142. Now Cicero only tells us : that Tages appeared in the form of a boy, though gifted with the prudence of an old man. Is autem Tages, ut in libris est Etruscorum, puerili specie dicitur visus, sed senili fuisse prudentia. Cicer. de Divin. lib. ii. c. 23. The *ideality* is, in either case, the very same : and Mrs. Gray may possibly have other authority, with which I am unacquainted, for the *form* which

she ascribes to Tages; but, according to Cicero from the books of the Etruscans, his *form* was not compound or mixed, being simply that of a boy. To the main question, this is of no sort of importance: but, even in trifling subordinates, we may as well be accurate as inaccurate.

IV. For a person, who does not understand the Celtic in any of its dialects, to hazard even a few remarks on Sir William Betham's *Etruria Celtica*, might well be deemed presumptuous: nor should I have adventured such a manifest peril, had it not been for a reason which will presently appear.

This learned, and certainly very ingenious, writer contends: that the Turseni and the Milesian Irish were alike Phœnicians. He contends, that is to say, if I understand him aright: that the Turseni and the Milesians alike were *wholly* Phœnicians from Tyre and Sidon, unmixed with any other tribes. Hence he maintains: that all the three, Turseni and Milesians and Phœnicians, must have severally spoken the same language. Modern Irish, however, is substantially the same tongue as ancient Irish: and many words, now lost or obsolete in the former, may easily be recovered from still extant documents in the latter. These matters being premised, he takes the Eugubian Tables, the Perugian Stone, and an Inscription in Montfaucon; all of which are supposed to contain specimens of the old Etruscan: and, by a *verbum de verbo* comparison with the old

Irish, the two being arranged in parallel columns with a third column exhibiting a literal translation into English, he would bring out the result that the language of the Tursenic inscriptions is no other than the language of the ancient Milesian Irish, and that these again conjointly are identical with the language of the old Phœnicians.

1. Unless I wholly misapprehend the learned gentleman, his process of instituting the comparison is this.

Pronouncing both the Irish and the Etruscan to be essentially monosyllabic, he breaks into separate *monosyllabic* words the frequently *polysyllabic* words of his Etruscan Inscriptions; each *syllable* thus becoming a separate distinct *word*: and the *monosyllabic words*, produced by this operation, he flanks with exactly corresponding or identical *monosyllabic words* of Irish. When this is done, he gives, in a third column, according to the precise order of verbal arrangement or occurrence, a literal translation of the asserted Hiberno-Etruscan into English. Compare the fac-simile fronting the title-page of vol. i, with vol. i. p. 186—189.

Such is the process: but, if it stops here, it leaves us pure english scholars just as wise as it found us; for the english version, thus brought out in strict order of verbal consecution, is, in itself, a mere unintelligible jargon of words packed together without any regard either to sense or to

grammar. What, for instance, without further aid, shall we Saxons make of the following translation of the Hiberno-Etruscan into our own vernacular?

*From this then under knowledge of the guiding sign beyond this happily and to that indeed safe then it is this in steering from coast the this in from to go waves indeed with was when very good night indeed to.*

This is the version which Sir William gives of the three first lines of the fourth Eugubian Table fronting his title page: and, as he has not punctuated it, I have not thought myself warranted, indeed I have felt myself totally incompetent, even to attempt any supply of his omission. In the words of the Latin Dramatist, we English Davi certainly require an Œdipus to expound the riddle: and Sir William undertakes to grapple with the triple Sphinx. He, throughout, reduces the whole version, whereof the above is a specimen, into what he calls *an English Idiomatic Translation*. This final process makes the unintelligible intelligible: and the result is; that the Tables, purporting throughout by repeated vocatives to be addressed to a Punè or (as Sir William explains the word) a Phœnician, fully describe and teach the mode of sailing from Cape Ortegal to Wexford Haven, as discovered and practised by the old maritime Turseni. But the multiplied accounts of the same voyage must have been written either



in Etruscan, or in Punic, or in the language common alike to the Turseni and the Phoenicians. Therefore, since these accounts, when verbally or rather syllabically analysed, turn out to be ancient Irish : the ancient Irish, and the old Etruscan, whether the old Etruscan was or was not identical with the old Phoenician, must have been the same language. But, from a yet further analysis of the old Phoenician itself, conducted on the same principle as the analysis of the old Etruscan, the Phoenician also must have been identical with the Irish, and thence identical with the Etruscan. Therefore, finally, the Phoenicians and the Turseni and the Milesian Irish must all have been the same unmixed people.

2. The argument is unexceptionable, if the premises be well founded : and so far I agree with Sir William Betham, that, in point of *naked fact*, I believe the Turseni and the Phoenicians and the Milesians to be alike descendants of that great Pallic or Cuthic House, which produced the conquerors of both Asia Minor and Greece and Italy and Palestine and Egypt.

But, whether they were an absolutely unmixed people, when settled in their conquests ; and whether Sir William has given a legitimate proof, that they all, *verbum cum verbo*, spoke precisely the same language : is another question.

General Vallancey, as I recollect, intimates : not that Irish is absolutely Punic, but that Punic

makes up about one third part of the Irish Dialect of Celtic.

This seems quite reasonable: for, since there can be little doubt, that, even independently of the Cuthic Milesians from Egypt, the Phoenicians pretty largely colonised the coasts of Ireland as well as those of southern Britain, introducing the names of their deities Molech and Baal and Astoreth and Derceto and Oan and Dagon and the like; the native Celtic would obviously receive a large admixture of foreign Punic.

But Sir William Betham is not satisfied with this: for, unless I quite mistake him, he would identify Celtic *itself*, whether spoken in Ireland or Britain or Gaul or northern Italy, with the alleged common language of Phoenicia and Tursenia.

I need not point out the difficulties, which would result from such a system.

3. With a fac-simile of a portion of the fourth Eugubian Table before me, as given by Sir William himself, I was, even *in limine*, somewhat startled at the plan of reducing, apparently with perfect gratuitousness, *syllables* of words, each into *a distinct independent word of itself*.

(1.) In the Inscription, each *word* is definitely marked out by the consecution of what we should call *a colon*: the mere *letters* do not follow each other, from beginning to end, without *any* division or separation into *distinct words*.

Under such circumstances, we naturally wish to learn, what authority Sir William has for reducing a palpable Etruscan Polysyllable into a number of independent Monosyllables, each Monosyllable becoming a separate word with its own proper meaning *as such*.

We *might* allow a manufacturer of charades to break an English Dissyllable into two words; very truly teaching us, that each word, thus produced, had its own monosyllabic import: but we should look somewhat aghast, if, in the process, the actual Dissyllable itself, in that species of amusement technically called *my whole*, should evaporate into thin air as an absolute *lingual non-entity*.

Yet something like this is the plan adopted by Sir William.

The very first etruscan word in the fac-simile, duly marked out as a *distinct word*, and separated from the immediately following equally *distinct word*, by the dividing colon, is ESUNU. What the *import* of ESUNU is, I pretend not to say: but the word is as plain a trisyllable as our own english word *Happiness*. Yet Sir William breaks it down into three distinct monosyllables, E and su and nu. When this has been accomplished, he gives us in the parallel column, as corresponding terms, the three Irish Monosyllables E and so and no. And then, finally, he teaches us: that, of the three Irish Monosyllables, and consequently of

the three thus prepared Etruscan Monosyllables, the literal English Version is FROM and THIS and THEN.

(2.) Now I am not unreasonably prepared to deny, that, in particular instances, a compound Polysyllable may be correctly resolved into its constituent Monosyllables or Dissyllables, as the Greek ΑΘΕΟΣ, for instance, is doubtless made up of Α and ΘΕΟΣ.

In such cases, we readily perceive the *ground* or *principle* of the composition. ΑΘΕΟΣ is an Atheist or a person who maintains that there is NO GOD : but who can believe, that FROM THIS THEN could ever have been compounded, like ESUNU as Sir William asserts, into a single ordinary Trisyllable ?

This, however, is not the worst of the matter.

We are required to receive, not merely a single accidental compound, but a long succession of compounds, each of which must be subjected to the same process as ESUNU. Take the very next word, which also happens to be a Trisyllable, FUIA. Sir William breaks this into the three Monosyllables FU and I and A : then flanks them with the three Irish Monosyllables FU and I and A : and, lastly, gives, as their English Version, UNDER and KNOWLEDGE and OF THE. It is perfectly intelligible, how Α and ΘΕΟΣ may coalesce into the single word ΑΘΕΟΣ : but it is inconceivable, how FU and I and Α, severally importing UNDER KNOW-

LEDGE OF THE, could ever have coalesced into the single Etruscan Trisyllable FUIA ;̄ for be it carefully remembered, that, in the *fac simile*, FUIA appears as a *single* word hedged in between two colons of evident demarcation.

In this same manner, Sir William proceeds throughout the whole of his analysis, resolving supposed compounds into monosyllabic elements, out of which, in no intelligible language, could they ever have been compounded. Be this, however, as it may, such experimentalism will at least make us English somewhat sceptical.

4. But our scepticism, I fear, will become downright incredulity, when we find, in defiance of the version of Philo Byblius, exactly the same process applied to the Punic of Sanchoniatho.

As a plainly necessary preparation for this second experiment upon language, Sir William asserts ; that *the affinity of the Punic with the Hebrew, as yet, has only been assumed, not proved* : and, on this ground, he gives a summary, though polite, dismissal to the several views taken, on the score of such affinity, by Bishop Cumberland and myself. Etrur. Celt. vol. ii. p. 9, 10, 32.

With respect to the language of the Phoenicians, I never supposed, that, like the Israelites, they spoke *pure* Semitic Hebrew. In accordance with their Cuthic descent on the one hand, and their perpetual intercourse with Semitic tribes in their progress to Palestine, on the other hand, my

impression has always been, that their finally spoken language was Hebrew or Arabic or Chaldee or Syriac (call it which we please) engrafted upon a Pelasgic or Pallic stock.

Under this aspect, I conceive it, at the least, to have a clear *affinity* to Hebrew : insomuch that, even independently of the famous passage in the *Poenulus*, which, without any strain upon the words, has, throughout and in regular continuity, been hebraised and translated by Bochart, I should really say ; that the relic of Sanchoniatho, in the greek version of Philo Byblius preserved by Eusebius, is alone a sufficient demonstration of the close affinity of the Punic to the Hebrew.

The case stands thus.

Philo of Byblos professed to have translated the Work of Sanchoniatho from the original Punic into Greek : μεταβαλὼν, ἀπὸ τῆς Φοινίκων γλώσσης, ἐπὶ τὴν Ἑλλάδα φωνήν, ἐξέδωκε.

Now the plan, pursued by him, fortunately gives us just the information which we want.

Sometimes, he writes, in greek characters, the precise punic words *themselves*, with a greek version of them appended : at other times, he simply proceeds in his version, without specifying the precise correspondent words of the punic original.

But, whenever he gives us the precise punic words *themselves* with their appended greek translation, those punic words, as the translation demonstrates, are invariably hebrew words.

Whence the plain and necessary result is: that, although the Phoenicians might not have spoken *pure* or *unmixed* Hebrew, they *must* have spoken a language, which, at least, was *closely related* to Hebrew.

But how does Sir William Betham manage the affair?

Truly, in defiance of Philo, who well understood both Punic and Greek, he imposes, by the same process of gratuitous hibernisation as he had employed upon the Eugubian Tables, a sense, upon the punic words in question, *totally different* from that given by Philo.

(1.) Philo, for instance, tells us, that the punic *Beel-Samen* denoted *The Lord of Heaven*.

This is its precise import in Hebrew also.

But, with Sir William, it denotes *The Lord of Summer*, being the irish *Beal-Sam-Uin*.

(2.) Philo tells us, that the punic *Memrum*, hellenistically elongated into *Memrumus*, denoted *Superlatively Lofty*.

This, in Hebrew also, is the exact sense of the participle *Merum*.

But, in Sir William's Irish, *Memrumus*, so far from expressing the idea of *loftiness*, becomes *Mam-Ro-Mos* or (what is not particularly intelligible) *Power to go manner*.

(3.) Philo tells us, that the punic words *Misor* and *Sydyk* denoted, respectively, *Well delivered* and *Just*.

The same, in Hebrew, is the precise sense of *Mesur* and *Sedek*.

But, with Sir William, *Misor* is the irish *Mis-Oir* or *The Mouth of Gold*: while *Sydyk* becomes *Soit-Ic* or *Peace with*.

(4.) Philo tells us, that the punic title *Dagon* denoted *Siton* or *The God of Corn*.

In Hebrew, the title *Dagon*, according to one of its senses, means the very same.

But, with Sir William, the punic *Dagon* is the irish *Dae-Gan* or *The Man far off*.

(5.) Philo tells us, that the punic word *Jehud* signified *The only-begotten*.

The hebrew word *Jehud* bears exactly the same sense.

But, with Sir William, it is the irish *Ja-Uide* or *A Country a Journey*: and, if we seek an explanation of this enigmatical title, we are assured that the true meaning of the context is; not that Cronus *sacrificed* *Jehud*, as Philo from his convicted ignorance of the Punic rashly imagined, but that Cronus sent his son out on an unlucky *voyage of discovery* in which many perished.

(6.) Philo tells us, that the punic *Zopha-Samen* denoted *The Speculators of the Heavens*.

In Hebrew, the same compound bears the same signification.

This term, so far as I can find, is not hibernicised by Sir William.



(7.) Philo tells us, that the punic *Muth* denoted *Death*.

The hebrew *Muth* denotes the very same.

This word likewise escapes Sir William's hibernisation.

5. But our learned author hazards yet *another* experiment upon the capabilities of language, the *utility* of which, even if successful, is certainly not apparent.

We can easily understand, why he would hibernise, the Etruscan Inscriptions, and the Punic Words expressed in greek characters by Philo. But, what evidential benefit he purposes to derive from *also* hibernicising Philo's *greek translation* of words which constitute the *punic original*, I am unable to comprehend : for the result of such an experiment, if successful, would obviously be ; not that Irish is identical with Punic and Etruscan (the point to be established), but that the Greeks themselves actually talked veritable Irish.

A few specimens may suffice.

(1.) *Hypsuranius* is *Ib-Sur-Reanna-Nos* or *People studying Stars Knowledge*.

(2.) *Technites* is *Teac-Na-Teas* or *Houses of Warmth*.

(3.) *Agrotes* is *Ag-Rot-As* or *With a Wheel out of it*.

(4.) And, finally, *Pothos* and *Eros*, which have usually, I believe, been thought to import *Desire*

and *Love*, are, if Sir William judge aright, *Mount Etna* and *The Straits of Gibraltar*: for, allusively to the original discovery of the volcano by the Phoenicians as they sailed westward, *Pothos* is *But-Tus* or *Fire first*; while *Eros* is *Er-Os* or *Great Mouth*, a name very naturally imposed by the punic mariners upon the Great Opening from the Mediterranean into the main Ocean.

6. With such extraordinary experiments upon Greek and Punic before us, we may well analogously distrust Sir William's kindred experiments upon the Etruscan Inscriptions: but even the above is not the *sole* evidence afforded by Philo Byblius, that the Phoenicians spoke a language closely allied to Hebrew.

As he gives many greek translations of punic words exhibited to us in greek characters: so he likewise writes in greek characters many other punic words, to which he has not appended any greek translations.

Doubtless, the evidence, afforded by this second class of punic words, is not so strong as that afforded by the first class: but, still, it is a powerful subsidiary.

The untranslated words, preserved by Philo in greek characters, are the following.

Colpias : Baau : Cabiri : Beruth : Betylus :  
Adod : Eloim : Anobret : Melicarthus : Esmuni :  
Baaltis : Hierombalus : Ieuo : Abibalus.

Of these words, Philo certainly gives no trans-

lations : therefore, in argument, we cannot speak so positively respecting them, as we can, for instance, respecting *Beel-Samen*, which he specifically declares to import in Punic *the Lord of Heaven* : yet they are written so plainly, that any tolerable Hebraist will scarcely require Bochart to shew him, that they are all veritable *hebrew* words quite as much as *punic*.

7. With respect to the Irish Round Towers, the general fault of speculatists has been, that they have severally made some *one* supposition as to their object, and have rejected all *other* suppositions as THEREFORE erroneous.

(1.) Thus Sir William Betham very rightly pronounces these Towers to have been sepulchral : but then he very wrongly condemns all other opinions as false.

Now this is bad logic and worse mythology : though it certainly is not the exclusive property of Sir William Betham.

(2.) My valued friend Miss Beaufort, on the contrary, in her ingenious prize *Essay upon the state of Architecture and Antiquities in Ireland previous to the landing of the Anglo-Normans*, while she, no less rightly than Sir William, supposes them to have been Solar Fire-Temples, far more justly asks, whether, in analogy to the Egyptian Pyramids, they may not also have been intended for *more than one object*. p. 112.

(3.) Though neither she, nor Sir William, has

hit upon the *primal ideality* of ALL pyramidal and conical structures, whatever be their proportions or materials; that *ideality*, upon which every *sub-ordinate purpose and use* is ultimately based: still her suggestion is perfectly correct, and does great credit to her acuteness.

In the third Number of this Appendix § VI, I have fully stated the whole matter with an immediate reference to the Round Towers; which last I had neglected to introduce into my *Origin of Pagan Idolatry*, where, with other parallel structures, they *ought* to have appeared: and, to the best of the possibly treacherous recollection of a Septuagenarian, I communicated, some few years ago, to Miss Beaufort, in a letter, the substance of this statement. She had been threatened, I think, with an assault upon her theory: and I ventured to express my opinion, that she was right as far as she went, but that she did not go far enough. In other words, like Sir William Betham, she told the truth, but not the *whole* truth.

(4.) I may here, in conclusion, repeat, what I long since (A.D. 1816.) said in my *Origin of Pagan Idolatry*: that the primary idea of every pyramidal and conical structure is that of a mountain; and that the special mountain referred to, as both in the original case of the Tower or Pyramid of Babel and likewise in the case of every locally appropriated natural hill or mountain, is Ararat,

the Sacred Mount alike of Paradise and the Deluge.

Under this *primary idea*, according to the genius of Ancient Traditionary Paganism, were included various *subordinate ideas*, all, however, bearing a distinct reference to the *primary idea*: but the *primary idea* is the general key to the whole mysterious System of Pyramids and Cones and High-Places and Sacred Commemorative-Mountains.

V. Mr. Winning, in a very ingenious Treatise, taking rabbinical tradition as the basis of his argument, would endeavour to shew, that the Turseni were *Edomites*. Manual of Comparative Philology. part iii. chap. 3.

I am perplexed how to reconcile this with his previous repeated assertions, in the very same Work, that the Pelasgi, the Phoenicians, and the Turseni, were all equally *Canaanites*, and that their roving humour was the judicial consequence of the curse of servitude pronounced upon Canaan and his descendants. Ibid. part iii. chap. i. p. 144, 146. chap. ii. p. 165, 173, 175.

If the Turseni were *Semitic Edomites*, I do not understand how they could have been *Hammitic Canaanites*.

He remarks, that *the leading Family of the great Hammite Race were the Cushites*. Ibid. part iii. chap. i. p. 150.

This is perfectly correct: and he is equally right in pronouncing, as I had already done in my

*Origin of Pagan Idolatry*, that the Assyrian, Persian, Grecian, and Roman Empires, were all of Hammitic Origin ; that is to say, Hammitic in the military line of Cush. Ibid. part iii. chap. 1. p. 144, 145, 146, 157, 158. But, in his genealogy of the Turseni, he strikes me as being incorrect. They were neither Edomites nor Canaanites : but like the Pelasgi, the Phoenicians, the Philistim, and the Hucsos or Royal Shepherds of Egypt, they were, if I mistake not, a Branch of the mighty and universally dominant House of Cush. In that House, Nimrod established the supremacy at Babel : and such supremacy they have never lost. Jan. 30. 1844\*.

\* Mr. Petrie's Work on the Round Towers of Ireland has been published since this was written : but I have not had an opportunity of *reading* it. So far as I can judge from *report*, his argument, being from a few *particulars* to the comprehensiveness of *universals*, is obviously inconclusive. The Towers, no doubt, have been *applied* to ecclesiastical purposes : and there may be evidence, that some four or five were *built* for ecclesiastical purposes. But, since such building may have been purely *imitative*, the natural result of an *antecedent application* of the older Towers : it affords no legitimate proof, that the Towers *universally* were built *subsequently* to the introduction of Christianity into Ireland and *purely* or *exclusively* for ecclesiastical purposes. July 8, 1845.

## NUMBER V.

## THE PELASGI.

AT the close of my Number on the Turseni, I was brought to the same conclusion as Bishop Marsh : namely, that *The Turseni were a race of Pelasgi.*

This conclusion we might probably maintain under somewhat different impressions respectively as to the nature and mode of their genealogical identity : but still we agreed, that they were of the same great Stock or Patriarchal Family.

My own opinion, furthermore, was ; that that Patriarchal Family was the House of Cush : and, since Nimrod, when compelled to evacuate Babel the beginning of his kingdom, retired with his Cushites into Ashur, where he built, as the continuation of his kingdom, Nineveh and Rehoboth and Calah and the great city Resen ; I was also led to think, that, when various Tribes of the roving Cushites emigrated from the land of Ashur, the ancestors of the Turseni came out of Resen and its immediately adjoining territory, whence they derived their name of *Rasnè* or *Rasenas* as

they simply called themselves, while, in reference to their being concerned in the building of the first Tower, they were also compoundedly denominated *Turseni* or *Tur-Raseni*. By way of confirming this theory, I might have added: that, within the limits of the southern Duodenal Confederacy of the *Turseni*, there actually was a city named *Resina*; so called, as I conjecture, in memory of the aboriginal *Resen* on the *Tigris*. Pitt. *Antiche di Ercolano*. vol. ii. p. 34.

If, then, the *Pelasgi* and the *Turseni* were brethren, emigrating out of the same region of central Asia, and ultimately by different routes meeting in Italy, we may, reasonably enough, anticipate, among the *Pelasgi* also, a similar nuncupative reference to the same ancient city of *Nimrod*.

The subject is curious: and, when followed out, it may perhaps yet additionally tend to shew the correctness of the supposed etymology of the gentile name *Turseni*.

I. Wherever we encounter the much-wandering *Pelasgi*, as *Strabo* terms them, there we almost invariably find their principal city denominated, as the Greeks wrote it, *Larissa*.

There was a *Larissa* in *Phrygia*, a *Larissa* in *Troas*, two *Larissæ* in *Thessaly*, a *Larissa* at *Argos*, a *Larissa* near *Cuma*, a *Larissa* in *Syria*, a *Larissa* in *Mauritania*, a *Larissa* in *Iberia*, a *Larissa* on the *Tigris* in *Assyria*: and, if we travel



yet further eastward, there was, according to Ptolemy, a Laricè in India, which D'Anville supposes to correspond locally with Guzerat; remarking, at the same time, that *Lar*, the first syllable of the apparently compound word, is found applied to the peninsula which comprehends a great part of this country. Hence Strabo is fully justified in observing, that there were *many* Larissæ. Πολλαὶ μὲν οὖν αἱ Λάρισσαι. Geog. lib. xiii. p. 591.

In like manner, we find a river Larisus or Laris or Liris both in Greece and in Italy; that in Italy falling into the sea under Minturnæ, after having traversed the extremity of Latium: and, what is worthy of note when we recollect the special addictedness of the Cuthites to sacred commemorative mountains and sacred imitative cones or pyramids, we meet with a sacred mountain in Laconia denominated *Larysium*. Ὄρος ἱερὸν, Λαρύσιον καλούμενον. Pausan. Perieg. Lacon. lib. iii. p. 205.

This shews, that, for some reason or other, *Larissa* must have been a favourite name with that branch of the Pelasgi; which, in opposite directions, penetrated, eastward into India and the range of Chaisa-Ghar, and westward through Asia Minor into Greece and Italy: and, very evidently, though *Pelasgi* or *Palli* or *Palli-Sacæ* or *Palestim* or *Philistim* was the general descriptive name of the whole race in reference to their originally pastoral or nomade habits, the Pelasgi of

each Larissa would be particularly called *Larissen* or *Lareseni*.

II. Now there is a most curious passage in Xenophon's *Anabasis*, which, if I mistake not, will lead us to that original Larissa, whence the name of every other Larissa was borrowed, and whence the appellation of *Larissen* would be borne by the Pelasgi themselves.

Xenophon tells us: that the Greeks, in their progress northward after the battle of Cunaxa, met with a large city on the Tigris, named *Larissa*; which had been inhabited by the Medes before they were driven out by the Persians, but which at that time was deserted. Traces, however, of its former magnificence remained. Its walls, of very considerable circuit, were twenty-five feet in thickness and a hundred in height. Near it was a stone pyramid, the proportions of which were similar to those of an indian pagoda: for its height was double the measure of each side of its base; that is to say, it had an altitude of two hundred feet upon a quadrilateral base of one hundred. Xenoph. Anab. lib. iii. c. 4. p. 156, 157.

III. Bochart judges this *Larissa*, as Xenophon wrote the word, to be the *Resen*, built by Nimrod near the Tigris, and characterised by Moses as *a great city*: and both its site and its magnitude and its imitative pyramid lead me to deem his opinion well founded.

But, in the working of it out, he has not, I think, been equally felicitous.

It was necessary to account for the prefix to Xenophon's word, in order to identify the name *Larissa* with the name *Resen*. This he would do by the supposition: that, when the natives were asked what ruins those were, their answer was *Le-Resen* or *Of Resen*; and that the Greeks forthwith, agreeably to their general conceited humour of hellenising foreign names, turned it into their own already familiar appellation of *Larissa*. Geogr. Sacr. Phaleg. lib. iv. c. 23, col. 257, 258.

1. In such management of the name, though abundantly ingenious, he strikes me, as exactly inverting the truth.

Instead of deriving the names of the far more modern western *Larissæ* from that of the primeval Assyrian *Larissa* or *Resen*, he supposes, that the Assyrian *Resen* was corrupted into *Larissa* by Greeks to whom the name of *Larissa* was already familiar.

The foundation being, I apprehend, faulty, the etymological superstructure can hardly be safe.

To bring out the word *Larissa*, he prefixes to *Resen* the hebrew or chaldee preposition *Le*. But this involves, as a fact, that, in the time of Xenophon, the inhabitants of the country round Resen, who, through the alternations of conquest and settlement, must have been a mixture of aboriginal Cuthites and Assyrians and Medes and Per-

sians, spoke a language which was either Hebrew or Chaldee or Arabic or some Semitic Dialect. Now, whether abstractedly probable or improbable, the plainly involved fact requires *proof*. From the pertinacity with which the names of towns are retained in the East, there is no difficulty in believing that the word *Resen* continued unaltered down to the time of Xenophon: but this affords small evidence, that, with the natives, *Le* denoted *Of*. In truth, if it *had*, the supposed mistake could scarcely have been made: for, since Xenophon and his Greeks had been serving in Chaldæa, they must have picked up a smattering of the colloquial language; and thus, understanding the import of *Le*, they would have hellenised the name *Resen*, not into *Larissa*, but into *Rhesena*. This seems the more clear from the remarkable circumstance, that, as Xenophon advanced northward from what he calls *Larissa*, he fell in with a people bordering upon the Armenians, whom he actually denominates *Chaldæans*, and who were also neighbours of the Carduchians or the modern Curds. Anab. lib. iv. c. 3. lib. v. c. 5. lib. vii. c. 8. For such a fact I know not how to account, save that he found them talking a dialect of Chaldee, and thence very naturally, if it were not already done, bestowed upon them the appellation in question. Probably they were a remnant of the Ten Tribes, whom we know from Holy Writ to have been deported into that

precise country, and of whom some might still have been there in the time of Xenophon. What I mean, is this : that his calling or recognising a northern tribe of warlike mountainers by the name of *Chaldæans* implies, that he had acquired a smattering of Chaldee, and found *them* talking it ; which he did *not* find to have been the case with the more southern people of Resen on the Tigris.

Hence we must seek some other resolution of the compound word *Laresen* or *Larissa*.

2. If, then, we turn eastward to Guzerat, we have a Larissa in the slightly varied form of *Laricè*.

Here we certainly cannot call to our aid the hebrew preposition *Le*. In lieu of it, however, we find the name *Lar* applied to the peninsula which comprehends a great part of that country. And, again, we meet with the same word *Lar*, as a title of regal dignity, among the Pelasgic Turseni of Italy : while, in the very localities of the Larissæ, Asia Minor, to wit, and Thessaly, and Lemnos, and Greece, we find tribes of the same Turseni. See above, Append. Numb. III. § VIII. 1.

On these grounds, I suspect, that *Lar* is the first member of the compound *Laresen*. Whence the name *Larissen* or *Laresen* or (when written fully) *Lar-Resen* will import *The Royal Resen* : an appellation, closely allied to *Anakim-Philistim*

or *Hucsos* or *Shepherd-Kings*; as that branch of the Palli, who subjugated Egypt, were called.

IV. From what has been said, it will be perceived: that I suppose Resen or Lar-Resen on the Tigris (for the use of the word *Larissa* by Xenophon leads me to believe, that the original name was employed compoundedly as well as simply) to have been the primordial mother-city, whence every other Larissa of the Pelasgi derived its commemorative appellation. For, when the Pelasgi or Pallic-Sacæ, so called, probably, from *Xaca* or *Sacya*, one of the names of Buddh, set out on their long course of wandering: the natural consequence, as the history of all colonising nations shews, would be; that, wherever they planted themselves, they would, from old reminiscence, similarly call their chief city *Lar-Resen*, which the Greeks softened down to *Larissa*.

Sometimes, however, the simple original name, imposed by Nimrod, was given to cities without any alteration caused by the prefix *Lar*: and, in this form, accordingly, we find it in regions, either planted by the Tursenic Pelasgi, or visited by them in their gradual but irregular progress in one great division to the shores of that part of the great Erythræan Sea which we call the *Persian Gulf*.

I have already mentioned the Italian *Resina*: and Bochart has furnished us with three instances of this more simple nomenclature, in *Rhisina* be-

tween Edessa and Mount Masius, *Rhesena* or *Rhesina* between the rivers Chabor and Sacoras, and *Resaina* mentioned by Ammianus as celebrated for the monument of the Emperor Gordian.

Among these towns, all of which in *appellation* are perfectly identical with the *Resen* of Nimrod, though (as Bochart justly remarks) none of them can be identical with it in *local actuality*, the *Rhesena* on the Chabor, a river which falls into the Euphrates, is that, I suppose, which by Septimius Severus was made a Roman Colony, and which afterward from the Emperor Theodosius received the name of *Theodosiopolis*.

V. The whole of this System, which would bring the Cuthic Pelasgi or Turseni out of the central Empire of Iran founded by Nimrod on the Tigris when constrained to evacuate Babel on the Euphrates, is perfectly consistent: and, if there be any force in the remarks which have been made, the great city Resen and its adjoining territory would be the district, from which they specially emigrated, and from which they equally borrowed the gentile names of *Lar-Reseni* and *Tur-Reseni*.

VI. Perhaps I may be allowed to observe, though it is of no great consequence, that the word *Resen*, as imposed by Nimrod on his city, denotes a *Bridle*.

Why this singular appellation was bestowed

upon the great city between Nineveh and Calah, we cannot, with any positiveness, determine.

It *may* have been an eminent station of Nimrod's Cuthic Cavaliers or Prime Equestrian Nobility, while his Infantry holding the inferior rank of Military Freemen garrisoned other strong-holds in his rising Empire. Or it *may* have been built for the purpose of *bridling* the apprehended refractoriness of subjects, who were of different Patriarchal Houses from that of the great Dominant Tribe, and who, relatively to the ever allied Phutic Priesthood and Cuthic Nobility, were made to constitute, in whatever more minute subdivisions, one great though helpless Servile Caste.

If the former be the ground of the name, it would correspond, somewhat curiously, with the equestrian habits of the Pelasgi and the Scuthæ, and with the medieval notions entertained by the Gothic or Cuthic Gentleman of the immeasurably superior dignity of serving in complete mail on horseback. At all events, the title of *Raseni* or *Men of the Bridle*, proudly borne alike by the two great divisions of the Lar-Reseni and the Tur-Reseni, is nearly equivalent to that of *Knights* or *Cavaliers* or *Ritters*, which gave distinction, in the middle ages, even to the highest born of the Military Nobility. A Greek *Hippodamus* and a Roman *Eques* may be classed in pretty much the same category : and the Persians are said to have



received their very name from their skill and delight in horsemanship. Qui ante Cyrum *Cuthæi* et *Elymæi* dicebantur, post Cyrum *Persæ* seu *Equites* dici coeperunt. Bochart. Hieroz. lib. ii. c. 6. col. 99. The Persians were descended partly from Cush and partly from Elam : whence obviously they were called *Cuthæans* and *Elymæans*. But like the Reseni whose brethren they were, they received their descriptive and afterward prevailing appellation in reference to cavalry.

VII. While I am on the subject of the Turseni and the Pelasgi, I may as well notice a curious statement of Megasthenes preserved by Strabo.

That author tells us, that Sesostris the Egyptian, and Tearcon the Ethiopian, had each advanced into Europe : and he adds that Tearcon had proceeded as far as the Pillars of Hercules.

Σέσωστριν μὲν τὸν Αἰγύπτιον, καὶ Τεάρκωνα τὸν Αἰθιοῦπα, ἕως Εὐρώπης παρελθεῖν.—Μέχρι μὲν δὲ δεῦρο (scil. ἕως στηλῶν) καὶ Τεάρκωνα ἀφίκεσθαι. Megasthen. apud Strab. Geog. lib. xv. p. 653.

The progress of Tearcon, like that of Sesostris, is, plainly enough, westward. He sets out from the eastern part of the Mediterranean : and thence, entering into Europe, he advances so far to the west as to reach even the pillars of Hercules.

Who, then, we naturally ask, could this Tearcon have been : and what was his country ?

He is described, as an Ethiopian or Cuthite : and, from his exploits, we may conclude, that he

was the king, or rather perhaps a collective succession of kings all officially denominated the *Tearcon*, of some body of roving adventurers who were of the great house of Cush.

It seems impossible that he could have been the sovereign of the Arabian Cushan, two of the kings of which, Tirhakah and Zerah, are mentioned as severally warring against Sennacherib and Asa: for, though a sovereign of that country, drawing aid from the Philistines and the Arabians and the African Lubim across the Red Sea, might, without any geographical difficulty, have waged war against Assyria or Judah; it is difficult to comprehend, how, without ships in the Mediterranean, he could have penetrated into Europe and have reached the Straits of Gibraltar. See 2 Kings xix. 9. Isaiah xxxvii. 9. 2 Chron. xiv. 9—15. xvi. 8. xxi. 16.

For much the same reasons, it is equally difficult to conceive, how he could have been the king of any southern Ethiopians in Senaar and Abyssinia: for these would be separated from the Mediterranean by the potent kingdom of Egypt.

And, finally, the course of his expedition, which is plainly from east to west, forbids the conjecture of his being the king of the Atlantian Ethiopians, whom Homer celebrates as *the last of men toward the setting sun*. Odyss. i. 23, 24.

One only solution now remains: and *that*, I think, readily approves itself to be the truth.

We can scarcely avoid being struck with the absolute identity of the name of *Tearcon* the Cushite and the name of *Tarchon* the prince and settler of the Turseni in Italy : and as little can we avoid being struck with the direct bearing, of his reported expedition westward, upon the statement of Diodorus, that numerous strangers, evidently the Royal Cuthic Shepherds, evacuated Egypt, and resorted to Greece and various other regions bordering on the Mediterranean, synchronically with the exode of Israel under Moses.

Under all these circumstances, I feel little doubt, that the ancient legend of Megasthenes relates to the emigration of the Cuthic Turseni from Egypt and Phoenicia ; the last mentioned country, Phoenicia, itself deemed one of the numerous Ethiopias or Chusistans, from the fact of its being occupied by the Philistean Cuthites, while the interior was mainly usurped by the Canaanites. *Tarchon*, like *Pharaoh*, as I have already hinted, was rather a standing royal title, thence varied into *Tarquin*, than the proper name of any single individual : and, under the successive Tarchons of the period, the Turseni, becoming, with their brethren the Phoenicians, a great Naval Power, not only took possession of Tuscany and spread their Duodenal Federations both northward and southward in Italy, but likewise colonised Spain and reached the Columns of Hercules, probably indeed pushed their disco-

veries beyond them. Accordingly, they have left the name of their Tarchon imprinted upon more than one place in the Iberian Peninsula: for we seem to read it very distinctly in the local appellations of *Tarraco* and *Tarraga*: nor is it unlikely, that the *Tagus* itself may have received its denomination from their fabled god and law-giver *Tages*, much in the same manner as our British *Dee* has been so called from *Deva* or Ceridwen.

Whether there be any connection between the Cuthic title *Tarchon* and the Cuthic title *Tirhakah*, I will not venture to determine. The matter is not impossible, perhaps not improbable: for *Tirhakah*, not being a hebrew word, has, I suppose, been expressed in hebrew letters purely by the ear. This might account for the partial dissimilitude of the two names: a dissimilitude, needlessly heightened by the masoretic punctuation. So far as its component letters are concerned, the name may just as well be read *Tarcah*. The Seventy express it *Tharaca*. Either of these forms differs little from *Tarchon* or *Tearcon*. If there be any such affinity, it would indicate, that the Cuthim of Arabia were a branch of the Turseni.

## NUMBER VI.

## THE NEGROES.

As the second of the preceding Dissertations unavoidably entered upon the genealogy of nations, I may be allowed here to add some remarks on a matter, which is of no very easy explanation, and respecting which I can do no more than hazard a conjecture.

I. My estimable friend Captain Fitzroy, R. N. has favoured us with some most curious observations, on the production of various colours in the human animal by what may almost be called *ringing changes* upon the intermarriage of different races: observations, made doubly valuable and important by the circumstance of his knowledge of the subject being strictly *personal*, as grounded upon his having been, like the Homeric πολύτλας δῖος Ὀδυσσεύς, extensively conversant with men in various parts of the circumnavigated globe.

1. His general conclusion is the same as that of Dr. Pritchard.

*The more, says he, I have sought, the more evi-*

*dence has appeared to demonstrate, both the erroneous nature of such a view as the division of the human family into separate races, and the probability, nay certainty, that all men are of one blood.*

He adds : *In the course of years spent in various quarters of the world, I have had opportunities of leisurely considering people from all the principal countries. I have read much of what has been written, during late years, on the subject of their resemblance or difference ; and the conclusion, which I have been obliged to come to, is : that there is far less difference between most nations or tribes (selecting any two for the comparison), than exists between two individuals who might be chosen out of any one of those nations or tribes ; colour and hair alone excepted.* Early migration of the human race. Narrative of the Surveying Voyages of the Adventure and Beagle. vol. ii. p. 642.

2. To the harmonious conclusion of these two very able men in totally different departments, I fully assent : and it is interesting to observe, how, by a scientific physician on the one hand, and by an experienced circumnavigator on the other hand, we are alike conducted to the distinct assertion which is propounded by Scriptural Verity.

*God hath made, of one blood, all nations of men, for to dwell on all the face of the earth : and hath determined the times before appointed, and the bounds of their habitation.* Acts xvii. 26.

II. Nothing can be more satisfactory and con-

vincing, than Captain Fitz-Roy's Table of *secondary* or *mixed* colours, produced, in the human subject, by the varied intercourse of European and Indian and Negro (p. 643): but a difficulty still remains, I mean the *first origination* of the *primary* colour Black.

That man was *created* White, I infer from the marked superiority of Whites in all ages, particularly as combined with that intellectual formation of skull which Dr. Pritchard correctly denominates *Caucasian*; and, that various modifications or shades of this primary colour may, from various local or other circumstances have been produced, and, when produced, may have been transmitted to posterity by a law which the learned physician has so well expounded and illustrated, I can easily conceive: but, still, the difficulty, attached to the strict *origination* of that peculiar physical Blackness which characterises the African Negro, remains, so far as I can perceive, in full force. To his curious Table of the production of *secondary* colours, Captain Fitz-Roy wants the *first* step: that is to say, the *commencement* of an extraordinary sort of Blackness in one great family of the human race.

When Captain Fitz-Roy was so good as to present me with his interesting Work, I remember having some conversation with him, under my own roof on this very point: and my *then* impression of the difficulty I put down for him in writing.

He has subsequently gone out as Governor to New-Zealand: and, though I have heard from him on his passage, his letter did not touch upon this knotty topic. When I last saw him, as I fairly confessed, I could frame no solution of the difficulty: but, what in such cases sometimes happens, the matter, from time to time, has often, during my solitary quarter-deck walks on dry land, been working in my head; and, at length, I *fancied* that I had obtained the key.

Very probably, the solution now offered with all due humility, will be deemed *no* solution: but, at any rate, it will not be liable to the objection attendant upon a scheme which I have somewhere seen; a scheme, which, forgetting the total extinction of Cain's progeny by the deluge, would make the Blackness of the Negroes the supposed mark set upon the fratricide.

1. On a mere superficial view of the question, we are apt promptly to decide: that the colour of the Negro finally appears under the burning sun of the equatorial regions, *only* in regular progression, through successively deepening shades of red and brown and olive, from the northern White.

But this will not solve the difficulty.

The deep Black of the African Negro is produced, not by the sun, but by a colouring fluid seen through the transparency of a perfectly white



epidermis: and the consequence of this physical arrangement is, that the colour, not being the result of the fierce action of the sun, appears in a new-born child, even if the child be a native of Europe, just as much as in an adult. Pritchard's *Researches into the Physical History of Mankind*. vol. i. p. 234—237.

When, from whatever cause, the colouring fluid is absorbed into the system or is not communicated from a mother to an infant, the individual is forthwith white: and instances are known to have existed, both of adults *becoming* white, and of infants *being born* white though sprung from negro parents; a circumstance, which most probably furnished Heliodorus in his singular Romance of *Theagenes and Chariclea*, and his imitator Tasso after him in his episode of the tale of Clorinda told by Arsetes, with the idea of making his heroine Chariclea a white child, though born from Hydaspes and Persina, the black Emperor and Empress of Ethiopia. See Pritchard's *Researches*, vol. i. p. 224—232. vol. ii. p. 69, 343, 344.

But, when the colouring fluid is *not* absorbed, it then; agreeably to the law developed by Dr. Pritchard, that *Various peculiarities, both in the human and in the brute animal, when they happen to occur in particular individuals, are, from those individuals, perpetually transmitted to a whole line*

*of descendants* : it then is communicated downward, from generation to generation ; and the result is the peculiar Blackness of the Negro.

2. Taking these established facts for our clue, we may at least conjecture : that, in the first instance, the colouring fluid of the Negro was a disease inflicted upon some remote progenitor or some collective body of progenitors ; the *symptom* of the disease subsequently remaining, when the *disease itself* had been removed.

III. I do not venture to give this as *more* than a conjecture, though perhaps the hypothesis may be strengthened, if a definite time for the *commencement* of the colour, by the actual infliction of a disease can be plausibly assigned.

To bring out my proposed solution, I must resort to an investigation of a mixed character ; that is to say, partly *chronological*, and partly *national*.

1. I shall first take up the question *chronologically*.

(1.) So far, then, as chronology is concerned, the *existence* of the colour, in a particular class of the human subject full six centuries before the christian era, is quite indisputable.

*Can the Cushite change his skin ; or the leopard, his spots ?* Jerem. xiii. 23.

Such was the question of an early prophet, about the year before Christ 602 : and its import cannot be misunderstood.

But, in fact, the present question does *more* than establish the existence of the colour *in the seventh prechristian century*.

The question, as put by Jeremiah, is evidently the quotation of a *proverb*: and a proverb of *this* description could not have obtained a familiar currency, unless the circumstance, to which it refers, namely, an ineffaceable national Blackness, had been *long and widely notorious*.

Hence we may safely conclude, that the primary colour Black must have been in existence a very considerable time *before* the days of Jeremiah.

(2.) This prophet is, I believe, the earliest *writer* who mentions the peculiar Blackness of the African Cushite, though, as I have intimated, the colour itself must have subsisted, as a marked characteristic, *anterior* to his age.

The language, used in the Song of Solomon respecting the royal bride of that monarch, does not afford any case to the contrary. Pharaoh's daughter speaks, indeed, of her own blackness: but this can only have been comparative; for, both her husband unambiguously celebrates her literal fairness, and likewise the less dark daughters of Judah pay her, even in a superlative degree, the same compliment. Cant. i. 5, 6. iv. 1, 7, 10. v. 9. vi. 1. vii. 4. But whatever may have been the amount of the comparative darkness of her complexion, it was not produced by the colouring

fluid of the Negro : for, by herself, it is expressly referred to the mere action of the sun. Cant. i. 5, 6.

(3.) Yet, though we have no *written* evidence, so far as I know, earlier than that of Jeremiah, we have a very peculiar *monumental* proof, that the Blackness of the Negro must have existed in the age of Solomon's immediate successor Rehoboam.

In the year before Christ 971, Shishak, king of Egypt, came up against that prince, with an immense army, composed, not only of Mizraim, but likewise of Lubim and Sachim and Cushim, whom he seems first to have reduced to subjection and then (according to the common practice of conquerors in all ages) to have employed as a part of his troops in the subjugation of other nations. 2 Chron. xii. 2, 3. 1 Kings xiv. 25.

Now, in the pictured tomb of this very monarch, which, in our own days has been opened and identified, there is the exact representation of a genuine Negro, perfect both in colour and in hair and in physiognomy.

(4.) Thus, on sufficient evidence, we may pronounce primary Blackness to have *existed*, as the national characteristic of the Negro, at the least a thousand years before the christian era. To determine how much earlier it existed, we have no evidence, so far as I know, either written or monumental.

2. From *chronology*, we may now proceed to *nationality*.

Jeremiah asks : *Can the Cushite change his skin ?*

This raises the question : *Whether he intimates ALL the children of Cush to be Negroes ; or Whether he is to be understood as speaking EXCLUSIVELY of those African Cushites, whose settlements lay to the south of Egypt and spread indefinitely into the central regions of the continent.*

Such a question, I suppose, must be determined by the evidence of such facts as we may be able to produce.

(1.) About forty years before the exode, Moses, during his sojourn in Arabia, married a daughter of Jethro, the priest or prince of the district called *Midian*.

Jethro was a Cushite, or, as the Greeks speak, an Ethiopian. This is clear, as Bochart long since observed, both from the text in Habakkuk where a land of *Cushan* is plainly identified with the territory of *Midian*, and likewise from the passage in Numbers where Miriam and Aaron speak against Moses because of the *Cushitess* whom he had espoused, while Moses himself distinctly states that he *had* married a *Cushitess*. Habak. iii. 7. Numb. xii. 1.

Now, had this Cushitess been a *Negress*, we may be tolerably certain, especially since a *female*, Miriam to wit, joined præeminently in the vitu-

peration of the match, that the *complexion* of the lady would have largely entered into the materials of reproach.

But not a hint of the kind is given : nor, when Jethro had previously visited his son-in-law in the camp of Israel, have we the slightest reason to suppose that *he* was a Negro. Exod. xviii.

To this may be added a perhaps still more direct proof, that the characteristics of the Negro could *not* have appertained to the Cushim of Midian.

The Israelites, we read, were seduced into idolatrous fornication, by the young women of *Midian*, as well as by those of Moab. Numb. xxv. Now, whatever personal temptation the daughters of Moab might have offered, it is the height of improbability, that a fair people, like the Israelites, could have been, *equally* and *con-jointly* and *synchronically*, seduced by the Cushitesses of Midian if they had been Negresses.

Thus it is abundantly plain, that the peculiar Blackness of the Negro did not appertain to the Cushim of Arabia.

(2.) Just as little, again, were the Cushim, either of the far East or of the far West, distinguished by the physical peculiarities of the Negro.

Persons, who, misled by the ordinary geographical application of the greek word *Ethiopia*, hastily confine the children of Cush to regions

south of Egypt, forget, that all central Asia, to a well nigh unlimited extent, constituted the oriental land of Cush or the Cush-Dwip within of the Hindoos. And they likewise forget, that there was yet another Ethiopia or Cush-Land on the north-western extremity of Africa, the country of the Atlantians, bordering on the great Atlantic Ocean, and corresponding geographically with the modern Morocco. Thus Homer most correctly assures us : that the Ethiopians or Cushim were, so far as Asia was then known, the last of men, both eastward and westward. Odyss. lib. i. ver. 22—24.

What, then, was the colour of these two great families of the Cushim ?

Doubtless, by the operation of the sun, they were more or less swarthy, as we still find them to be : whence Virgil, who brings Memnon from the Asiatic or Eastern Ethiopia, describes him, somewhat too strongly, as being black. But neither the Cuthic inhabitants of Iran or Central Asia, nor yet the Cuthic inhabitants of Morocco or Western Ethiopia, either now are, or ever were, what, with conventional limitation, we denominate *Blacks* or *Negroes*.

(3.) Furthermore : the intrusive conquerors and settlers both of Greece and of Italy were, in a very large proportion, Cuthic Phoenicians, associated with their brethren the Cuthic Shepherd-Kings who were finally driven out of Egypt

synchronously with the exodus. Hence, with a sufficiently clear reference to this genealogical circumstance, both Jupiter and Prometheus are alike styled *Ethiops* or *Cushite*. Eustath. Schol. in Odyss. i. 22. Lycoph. Alexand. 537. Tzetz. Schol. in loc.

Yet, neither Jupiter nor Prometheus, I believe, were ever suspected of being *Negroes*: and I need scarcely say, that no such physical characteristic appertained either to the Greeks or to the Turseni or to the Romans or to the Philistean Phoenicians; though, from the circumstance of the deliverance of Andromeda, the daughter of the Ethiopic Cepheus, being sometimes placed at Joppa, the sea-coast of Palestine, like Colchis, must, on account of its occupation by Cushim, have been one of the numerous regions denominated *Ethiopia*. Pausan. Perieg. lib. iv. p. 284. Strab. Geog. lib. xvi. p. 720.

(4.) Nor is this all.

Under the early influence of a name, we may perhaps be startled at hearing of *Ethiopians* even in modern Teutonic Europe, as well as of Ethiopians in Central Africa. But let us only substitute the true scriptural family name of *Cushim* or or *Chaisas* or *Cuths* or *Goths* for the exotic name of *Ethiopians*: and the impression of paradox will speedily vanish.

There can be no doubt, that our Caucasian ancestors, who invaded Europe and partitioned



the Roman Empire, were, as the Hindoos testify, the children of Chusa the grandson of the ark-preserved Menu: and the Chusa of Valmic, as Sir William Jones truly remarked, is indisputably the Cush of Moses.

As the Cuthic Race fixed themselves on the whole breadth of Europe from north to south, their complexion varied from the pure white of the northern Goth to the gradually deepening brown of the same Goth in Spain: but this is merely the effect of the sun's less or more intense action; and the Teutonic Family of Ethiopians have no characteristic in common with the Ethiopians of Central Africa.

IV. The preceding remarks very considerably narrow the question, both *chronologically* and *nationally*.

1. *Chronologically*, there existed a race of proper negroes in Africa, to the south of Egypt, at least ten centuries before the Christian era.

2. *Nationally*, the peculiar Blackness, produced by a colouring fluid beneath the epidermis, and characteristic of the Negro, is confined to the Cushim of the south of Egypt and to those Tribes which may reasonably be deemed their physical outshoots: such, for instance, as the Colchians of old, who, as Herodotus remarks, seem to have been descended from a part of the troops of Sesostri or Shishak, the African Cushim, that is, mentioned as his auxiliaries by Jeremiah and

Ezekiel; such, again, as the characteristically similar race in Australia and Van Dieman's Land, justly supposed by Captain Fitz-Roy to be the offspring of colonies, thrown out by sea from the distantly opposite coast of Africa; and such as those tribes of Polynesians, whom Bishop Russell mentions, as bearing a considerable resemblance to the Negroes, having a black complexion, woolly hair, and depressed features. Herod. Hist. lib. ii. c. 104. Fitz-Roy's Voyage of Adventure and Beagle. vol. ii. p. 644, 645. Russell's Polynesia. p. 31, 43, 44.

V. The characteristics of the Negro being thus confined to a single Branch only of the great House of Cush, while no such characteristic appertained to any other Branches of that Patriarchal House, we are next led to inquire; *When so extraordinary a physical peculiarity, as the existence of a colouring fluid beneath the epidermis, could have commenced*: for a commencement it *must* have had, since no other Families of the widely spread Ethiopic Race are similarly circumstanced.

In order to prosecute this inquiry with any measure of satisfactoriness, we must revert to the earliest periods after the deluge.

1. Noah had three sons: and, judging from their various descendants, we may be morally sure, that there was no characteristic difference in their several complexions, beyond what we

see every day in persons born out of the same family.

The only one of the three brothers, who might be suspected of having been a Negro, is Ham : and, accordingly, some speculatists, partly as the punishment of his gratuitously alleged criminality, and partly because his name is derived from a word which imports *Heat*, have fancied that such was actually the case.

But, to say nothing of the improbability of this notion inasmuch as *no* curse was pronounced upon Ham, it stands confuted by the law of genealogical transmission so well laid down by Dr. Pritchard.

Had Ham been a Negro, whether judicially or from any other cause, all his descendants, with some such slight exceptions as occur even now, would have been Negroes also : whereas even the Canaanites, though *actually* labouring under a curse of servitude, were still, like the great bulk of his posterity, unmarked by the characteristics of the Negro. Ham, therefore, must have been equally free from that peculiar stigma.

2. Let us next descend a step lower.

The first great Empire was founded at Babel and subsequently at Nineveh by the dominant Cushim under Nimrod, the youngest son of Cush, and apparently the child of his old age.

Now my valued friend Captain Fitz-Roy must pardon me for saying, that there is no ground,

either historical or etymological, on which we can build the opinion : that Cush himself, and from him all his descendants, agreeably (says Captain Fitz-Roy) to the import of his very name which signifies *Black*, bore, personally imprinted, the peculiar Blackness of the Negro. p. 644.

(1.) With respect to his descendants, none were Negroes, save one particular Branch.

The great bulk of his posterity varied, under the action of the sun, from pure white to reddish and brown and olive-coloured and swarthy.

Hence, this historical fact affords a physical proof, that Cush himself could not have been a Negro.

(2.) With respect to his name, Captain Fitz-Roy has probably been misled by Cruden : who, in his Concordance, on what authority or in what language I know not, tells us, that the word *Cush* signifies *Black*. In Hebrew, at least, the word, as a common name, bears no signification of *any* sort. But, even if it *did* import *Black*, we should be far indeed from any legitimate proof that Cush was a Negro. The name might have been given to him purely from the swarthiness of his complexion, as the great ancestor of the House of Douglas was called *Black Douglas*, and as Shakespeare assures us that *a Dark man is a jewel in a fair lady's eye*. But, whatever be the import of his name, he could not have been a Negro, be-

cause the great bulk of his posterity were *not* Negroes.

VI. The question being now brought within its narrowest limits, we may be allowed to draw the plain conclusions from the preceding statements.

1. *Chronologically*, the conclusion will run thus.

The peculiar Blackness of the Negro existed as early as the year 1000 before the Christian era.

But it did *not* exist at the era of the dispersion from Babel.

Therefore its existence must have commenced at some point of time, between the dispersion from Babel, and the year 1000 before the christian era.

2. *Nationally and geographically*, the conclusion will run thus.

When the peculiar Blackness of the Negro came into existence, a single Nation of the House of Cush, to the exclusion of all other Nations of that House, was alone affected by it.

That Nation was locally settled to the south of Egypt: and, with Egypt, as we learn from History, it was continually more or less connected.

Therefore the *commencement* of the peculiar physical Blackness of the Negro must be sought, either in Egypt itself, or in the region immediately south of Egypt.

VII. The Ethiopia or Cush-Land, thus exclusively marked out by the two circumstances, of

its southern situation relatively to Egypt, and of the peculiar physical Blackness of its inhabitants, though the Cushim, from the very imposition of their name, must have been largely and regally predominant in it, seems, in truth, to have been tenanted by a colluvies of various tribes.

To this effect, testifies the prophet Ezekiel: for he remarkably describes Cush and Phut and Lud and Chub, as all associated together in the african vicinity of Egypt, and as either themselves constituting, or as characterised by even a yet further amalgamation with, *a mingled people*. Ezek. xxx. 5.

The nation, of which he speaks as thus composed of very blended materials, is clearly enough the Cuthic or Ethiopic, of which we have a graphical specimen in the tomb of Shishak: that is to say, it was a nation of Negroes.

But a nation, constructed of such heterogeneous materials, must, according to the strictness of early patriarchal notions which still exist in full force among the Hindoos, have been *a nation of impure outcasts*: and, as we may gather from the statement of Ezekiel, it consisted, of Cush with his invariable sacerdotal ally Phut, and of Lud, and of Chub, and probably of sundry degraded stragglers from Canaan and Mizraim and Ishmael and Edom; the whole jointly forming, what the prophet denominates *All the Mingled People*,

under the military and sacerdotal rule of Cush and Phut.

VIII. We are naturally led to inquire into the origination of such a singularly constituted people: for there must have been some extraordinary cause, which led to its formation.

Here, I think, on purely geographical grounds, we can scarcely doubt, that the tribes, or rather fragments of tribes, that made up collectively this nation of mingled or adulterated Cushim, passed, in their progress southward, through or from Egypt.

Accordingly, the justice of such a conclusion is sufficiently established by the witnessing voice of History.

A general expulsion or emigration of numerous and varied foreigners from Egypt is, by Diodorus Siculus, stated to have occurred, synchronically with the exode of Israel under Moses, and in consequence of certain fearful diseases attributed by the native Egyptians to divine vengeance on account of the discordant religious rites of these foreigners. A considerable body, guided by Moses, occupied Palestine: those, who were reputed the most noble, passed into Greece, under various leaders, among whom may be specially mentioned Danaus and Cadmus: and the remainder migrated or were driven, some into one region, and others into another. Diod. Sic. Biblioth. è lib. xl. eclog. prim. p. 921.

By the testimony of other concurring writers; *by the agreement, indeed, of most authors*, according to the assertion of Tacitus; the heaven-inflicted disorders were *cutaneous*: and they are described as a species of *peculiarly malignant leprosy*; the term *leprosy* being apparently used, through want of a more strictly appropriate designation; for Diodorus contents himself with the general expression, λοιμκῆς περιστάσεως, a *pestilential affliction* or *visitation*. See Maneth. et Lysim. apud Joseph. cont. Apion. lib. i. § 15, 26, 27, 34. Justin. Hist. Philipp. lib. xxxvi. c. 2. Tacit. Hist. lib. v. c. 3.

There can be little doubt, I think, that this traditional belief, which so widely prevailed among the Gentiles, and which is equally attested by Manetho and Lysimachus and Justin and Tacitus and Diodorus, was founded upon a remembrance of some of the divinely inflicted plagues of Egypt, particularly that of the boils, and probably also that of the death of the first-born. What, however, I would most insist upon; as we know not the special form in which the death of the first-born was accomplished, though it evidently must have appeared like a sore pestilence: what I would most insist upon, since it was strictly *cutaneous*, is the plague of the boil breaking forth with blains upon man and upon beast.

IX. I will now apply the preceding statements to the subject immediately before us.



1. Lysimachus speaks of the Egyptians driving out some of the plague-infected foreigners to perish in the wilderness: and these he pronounces to have been the Israelites. Lysim. ut supra.

That such a transaction really took place, I believe: but, most assuredly, the subjects of such an expulsion, thus characterised as being plague-infected, could not have been the Israelites under Moses. This is quite clear: though, from the scriptural narrative, we may gather, I think, how the allegation originated. The plague was produced by sprinkling toward heaven, in the sight of Pharaoh, handfuls of ashes from one of those very furnaces, in which the bricks, made by the enslaved Israelites, were baked. Hence it was an easy matter, to represent the cutaneous plague as proceeding from the Israelites, and thus to turn their triumphant emigration into an ignominious expulsion into the wilderness.

If, then, the plague-infected foreigners, driven out to perish in the wilderness, could not have been the Israelites: we must, obviously, look out for other foreigners and for a totally different wilderness from that of mount Sinai.

Where, then, shall we find them?

The answer to this question is not very difficult.

The colluvies of plague-infected foreigners was that Mingled People, with a portion of Cush and Phut at their head, who became the ancestors of

the southern Ethiopians, and whose progeny we *know* to have been genuine Negroes at least a thousand years before the christian era : and the wilderness, into which they were driven out by the Mizraim, was that which extends indefinitely from the southern extremity of Egypt into the deserts of central Africa.

At this time, if I mistake not, commenced the peculiar physical Blackness of the Negro or southern Ethiopian. From what we may conjecture the character of outcasts of various tribes to have been, it is likely, that such abandoned persons, unrestrained by shame and exulting in the power of exercising a ruthless tyranny, were the most forward and ready instruments, under the name of taskmasters, in the oppression of the Israelites. This would account for the circumstance, that the symptomatic effects of the inflicted cutaneous malady were *never* removed from *them* : though their less grossly guilty associates or employers, the nobler portion of the Royal Cuthic Shepherds, the ἐπιφανέστατοι καὶ δραστικώτατοι of the narrative of Diodorus, completely recovered ; and, according to that author, emigrated to Greece and various other regions bordering on the Mediterranean. What I mean, is this : that, in the case of the Mingled Cushim of the South, the leading symptom, which marked the cutaneous disease of the boils and blains constituting it what may be called a *Black Leprosy*, judicially re-

mained in themselves and by hereditary transmission in their posterity likewise; though, so far as any affection of the bodily health was concerned, the disease itself was removed.

2. It will reasonably be asked : whether we have any evidence of the existence of a cutaneous malady, the marked symptom of which was a blackening of the skin ?

I think, we have.

That there was formerly a dreadful species of boil, which, during its prevalence, caused a Blackness of the skin quite independently of the sun, is certain : for, in the book of Job, we have a distinct statement to that effect.

The permitted infliction by Satan upon this holy man was *a smiting of him with sore boils from the sole of his foot to the crown of his head.* Job ii. 7. And the symptomatic consequence of this boil was, as we are expressly told, Blackness attended with great feverish burning. *My skin,* says Job, *is BLACK upon me : and my bones are burned with heat.* Job xxx. 30.

The boil of Job appears to have been a form of the Elephantiasis : and, accordingly, the hebrew word in Job ii. 7 is so rendered in one of the versions of the Hexapla. Under the force of this disorder, the whole skin at first becomes red and then leaden-coloured or even quite black, precisely according to Job's own description of his malady : and, what is directly to my present purpose, the

sufferer, immediately before he says *My skin is BLACK upon me*, states (when the original is rendered literally), that he is *grown BLACK though not with the sun*. See Michaelis's Recueil de Questions p. 72 in Parkhurst's Heb. Lex. in voc. כח § 1. and Job xxx. 28.

Now the sixth plague of Egypt was that of a boil breaking forth with blains. Exod. ix. 9, 10. And the disease of Job, and the disease which constituted the sixth plague, must have been identical, because, in each place, the very same hebrew word, rendered *boil* by our translators, is alike employed: employed, too, by the same writer, if, as we have much reason to believe, Moses was equally the author of the Book of Job and of the Pentateuch.

The boil of Job and the boil of Egypt were, *both* alike, *supernatural* afflictions, either directly from God or by his permission: and, since, as a disease, they were identical, the result, in much the same climate, would be the same. By reason of some colouring ulcerous matter, the skin of the sufferer would pass through the different successive shades of dark red and lead colour and complete black: for, as Job remarks, the blackness was *not* caused by the sun. When the patient *perfectly* recovered, as was the case with Job, the Blackness *departed*: if he did *not* perfectly recover, though the disease did not prove fatal, the sable

hue, I suppose, would, more or less, distinguish him to the end of his life.

From such premises, my conjecture is this.

In the case of the Mingled People, collectively denominated *Cushim* or *Ethiopians*, a leading symptom of the disease, Blackness to wit independently of the sun, *penally remained*; when, so far as any effect on the constitution was concerned, the disease itself, with those terrible sores which eat to the very bones and tortured all the sinews, was *completely removed*: so that the individuals, and their posterity after them, enjoyed perfect health, though they never ceased to wear the hue and to exhibit the distorted features of the Negro, as he is represented in the tomb of Shishak, and as he still notoriously continues to exist. See Job xxx. 17 and Michaelis's Recueil de Questions, p. 71 in Parkhurst's Heb. Lexic. voc. נָקַר § III.

I pretend not to any knowledge of Medicine: but the circumstance of the Blackness of the Negro being produced, not by the mere action of the sun, but by a colouring fluid, seems to indicate, that this perpetually transmitted colouring fluid owed its original existence to some fearful *cutaneous disease*.

Perhaps while I am on this subject, it is worthy of note, that a Redness so deep as to melt into Blackness, attended with pustules and ulcers, and

combined with such a degree of internal heat that the patient could not endure the covering even of the slightest raiment, was the cutaneous symptom of that terrible plague at Athens which has been so minutely described by Thucydides: and it may be added, that the disease was said to have come originally out of that very Ethiopia which was above Egypt.

Ἡρξάτο δὲ, τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου.—Τὸ μὲν ἔξωθεν, ἀπτομένῃ, σῶμα οὐκ ἄγαν θερμὸν ἦν οὔτε χλωρὸν, ἀλλ' ΤΗΡΕΤΘΟΝ, ΠΕΛΙΑΝΟΝ, φλυκταίναις μικραῖς καὶ ἔλκοσιν ἐξηγητὸς· τὰ δὲ ἐντὸς οὕτως ἐκαίετο, ὥστε μήτε τῶν πάντων λεπτῶν ἱματίων καὶ σινδόων τὰς ἐπιβολὰς ἀνέχεσθαι. Thucyd. Hist. lib. ii. § 48, 49.

X. No doubt, the whole of this hypothesis, respecting the origination of the peculiar Blackness of the Negro, will be annihilated, if there be any evidence to shew the actual existence of that Blackness *prior* to the infliction of the plagues of Egypt: but I have been unable to find any such evidence.

1. Captain Fitz-Roy deems it *likely, that some of Abraham's bond-women were either black or mulatto*: and he thinks it *hardly possible, that Hagar should not have been dark and even black, considering her parentage*. Narrat. of Voyag. vol. ii. p. 645.

The first of these two suppositions is, even confessedly, pure conjecture: and the second does not really bear upon the point in question.

Hagar was a Mizraitess, not a Cushitess. Gen. xvi. 1, 3. xxi. 9. Hence, though, from servile exposure, her complexion might, naturally enough, be darker than that of Solomon's Egyptian Bride : still its hue, whatever might be the amount of the shade, must, like that of the Princess, have been produced by the sun, and could have had nothing in common with the physical Blackness of the Negro.

2. Josephus tells us a marvellous story of the exploits of the Hebrew Legislator, which, since it indirectly bears upon the present topic, must not be pretermitted.

Moses, prior to his flight into Midian, acted, by the injunction of an oracle, as the commander of the troops of Pharaoh, against the southern Ethiopians. These, it seems, had invaded Egypt : and they had been so successful, that, after over-running and pillaging the whole country, they advanced even as far as Memphis and the sea. But Moses completely routed them : and, penetrating southward, he blockaded them in their capital city, then called *Saba*, but afterward by Cambyzes denominated *Meroë*. Tharbis, the daughter of the Ethiopic king, viewing from the walls the bravery of Moses and thence becoming enamoured of him, courteously offered him her hand. This the hero accepted, on condition of the place being surrendered. The compact was, on both sides, faithfully observed : and Moses,

after leading back his victorious army and joining in a public thanksgiving, duly espoused the Cuthic Princess. Joseph. Ant. Jud. lib. ii. c. 10.

The whole of this tale savours very fearfully of Rabbinical Romance. At the same time, it may have been founded upon certain facts, mainly true, though distorted and applied through Jewish vanity to Moses.

Egypt was *twice* invaded and occupied by the Cuthic Military Shepherds. Their first invasion occurred about six years before the birth of Abraham : and their first expulsion took place about fifteen years before the selling of Joseph into Egypt ; which circumstance left the land of Goshen or Avaris, unoccupied, and therefore ready for the reception of the similarly pastoral Israelites. Their second invasion occurred, when the new king or rather new Dynasty arose, that knew not Joseph : and their second and final expulsion, as Diodorus correctly states, was effected by the native Mizraim, synchronically with the exodus, and after their power had been effectually broken by the catastrophè of the Red Sea. Origin of Pagan Idol. book vi. chap. 5.

Now it is far from either impossible or improbable, though there may be no distinct evidence to that effect ; that, when the Cuthic Shepherds *first* evacuated Egypt, some of them may have retired southward where they may have ultimately become the ancestors of the Abyssinians, while



the greater part migrated into Palestine out of which they had previously issued : and, when the second invasion occurred, it may have been undertaken and accomplished, in allied concert, by the Cuthim of Palestine and their brethren above Meroë. Their power, as we have seen, was ultimately broken in the Red Sea : and, since Moses, by stretching out his hand, was the human agent of their destruction, we seem to have a tolerable groundwork for the Romance of Josephus.

But, however that may be, the Jewish Historian gives not the slightest hint, that Tharbis was a Negress : and there can be little doubt, I think, that the Cuthèan Princess of Ethiopia is nothing more than a double of the Cuthèan Princess of Cushan ; for, as the original word indifferently signifies, the father of Zipporah held the rank of Priest or Prince of Midian according to the version which we may prefer. See, in the Hebrew, 2 Sam. viii. 18. xx. 26. 1 Kings iv. 5. Job xii. 19.

XI. I have supposed the proper ancestors of the Negroes to be sundry outcasts from various tribes associated with the refuse of the Cuthim and Phutim, who, by the intrusive Pharaoh of Egypt, were appointed to act as task masters over the oppressed Israelites.

1. From the very nature of things, an arrangement of this description must, we may be morally certain, have been adopted : for, as we are dis-

tinctly informed, that they, namely the Shepherd-Kings of the Mizraim, *did* set over them taskmasters to afflict them; so the lordly Cuthic Nobility and Soldiery, however they might despise their hebrew slaves, would not, *in person*, have condescended to such an ignoble, or, in characteristic modern gothic phrase, such an ungentelemanly, occupation, as that of veritable and operative taskmasters.

Some of them might indeed accept offices, which placed them in command of the underling tyrants: for such seems to have been the case with the high functionary, whose magnificent tomb, depicted and described by Rosellini, still exhibits, in almost vocal painting, the very narrative of Moses. But they would never have deigned to act as *immediate* taskmasters themselves. Out of the scum of their camp-followers, they would appoint, what, I believe, in our slave colonies of the West-Indies, were technically called *Drivers*: and these, with the low brutal insolence of vulgar minds, would even delight in a tyrannical and arrogant discharge of their calling.

That this occurred, we may gather pretty evidently from the Sacred History. Exod. i. 11—14. v. 5—18. The taskmasters certainly did not err on the side of considerate mildness. We may be quite sure, that they acted not *below* their orders. Rather, indeed, both in blows and in insult, we may be tolerably sure, alike from the currish dis-

position of such outcasts, and from an interested zeal displayed for the purpose of recommending themselves to their employers, they would even be prompt to *exceed* their commission.

2. As yet, however, we have not come to the question of colour. Were the taskmasters *already* Negroes, selected, by way of special insult to the Israelites, from a race *then* existing? Or had they not, *hitherto*, become such?

The question is perfectly solved by the painting in the tomb, as given by Rosellini. It affords proof positive, that, while yet acting in their delegated capacity, they were *not* Negroes: for they *there* appear, neither with the negro-colour nor with the negro-features, both of which, at a much later period, are so unequivocally exhibited in the tomb of Shishak.

3. This accords exactly with my supposition, that the peculiar physical Blackness of the Negro was the judicial result of the sixth plague: which sixth plague was not inflicted until *after* the return of Moses from Midian, when the cruelty of the taskmasters had been in full exercise at least eighty years, the measure of the age of the prophet at his appearance with Aaron before Pharaoh. Exod. vii. 7.

4. If the supposition be admitted, we cannot but be struck with the singular retribution, which seems, perhaps in every age, to have clung, like an enduring curse, to the Negroes.

I say not this, by way of either vindicating or palliating the slave-trade. Even if negro-servitude, both at home and abroad, both in Africa and in Asia and in America, be indeed a retribution, strictly in kind, for the ancient cruelty of the taskmasters: still the guilt of modern oppression is no more *thence* diminished, than the guilt of medieval Christians (so called), in their vile and infamous treatment of the Jews, is diminished by their being agents in the fulfilment of Prophecy. To adopt any other view of the *morality* of the matter would be a virtual justification of those who crucified our Lord.

But, with all the fulness of this declaration, if the modern Negro be indeed the descendant of the ancient taskmaster, it is impossible not to feel the marvellous singularity of the perfect retribution. The Driver has occupied the precise situation of the Taskmaster: and the descendants of the Taskmaster have changed place with the once enslaved Israelites.

XII. Should there be any weight in the preceding remarks, they will add another argument, to those of Dr. Pritchard and Captain Fitz-Roy, in confirmation of the just belief: that *All mankind, whatever may be their national varieties, have sprung, as Scripture teaches us, from a single pair of common ancestors.* Feb. 5, 1844.

## NUMBER VII.

## CAIN.

IN noticing the early Promise of the Seed of the Woman, which is the subject of my first Dissertation, the author of *Nimrod* has taken a somewhat remarkable view of the whole period before the deluge.

Cain he pronounces to have been the primeval Antichrist of that entire period ; for, his life being miraculously prolonged seven-fold, he could not have died until he perished beneath the waters : and, for the more effectual establishment of the opinion, he promptly determines, that all those, who form an estimate of the character of Antichrist different from his own, must, by a plain necessity, be either dolts or dunces.

The mode, in which he arrives at his conclusion, is the following.

Eve, impressed with the promise which had been made to her, and impatient to see it accomplished, fondly imagined, that the Man-Jehovah, who had visibly appeared in Paradise, had be-

come incarnate, agreeably to the promise, in her first-born Cain: whence she exclaimed, *I have gotten the Man, even Jehovah his very self*; and, in reference to that exclamation, bestowed upon the supposed divine infant, a name expressive of such too hastily believed *acquisition*.

Now this could not but be known to Cain, when even his very name perpetually reminded him that he had been deemed by his doubtless inspired mother, as he would conclude her to be, the promised Human Incarnation of Jehovah: and the idea was far too flattering not to be cherished. His *parents*, indeed, observing his early disposition, might be soon convinced of the erroneousness of Eve's hasty judgment: but *Cain himself* was so well satisfied of its correctness, that he never ceased to claim the character of the Promised Seed. Thus fully persuaded, he made his assumption of what, in later phraseology, would be called the *Messiahship*, the basis of a System of Theology which he delivered to his own descendants: and those descendants were the more confirmed in the justice of the claim by a very remarkable circumstance, which commentators on the sacred text have hitherto unaccountably overlooked. Cain's life, when compared with the lives of the other Antediluvians, was penally prolonged in the proportion of seven to one. Hence, with undiminished vigour, he must have continued still to flourish down even to the

time of the flood. But, though the prolongation was really *penal*, it would not appear in that light to his adherents, whether consisting of his own natural descendants or of those apostate Sethites who afterward by intermarriage became united with them. On the contrary, his striking miraculous longevity, while the opposing patriarchs, from Adam downward, in the line of Seth, were successively removed, either by the hand of death, or by a sudden judicial abreption in the case of one particularly troublesome antagonist, would be viewed as the high and heaven-stamped prerogative of his peculiar character: and this very circumstance, associated with the fact, that no manifestation, similar to that which had occurred when the Voice of Jehovah in a human form had been heard and seen to walk in the Garden, could be recorded to have taken place throughout the whole antediluvian period, was very probably the moving cause and ground of the apostasy of the Sethites.

The audacious Cainite System of Theology at length prevailed to such a fearful extent, that a single Family alone remained faithful to the truth: though, even in *this* family, there was a tainted reprobate. By Lamech of the House of Cain, Ham was initiated into all the abominable orgies and unutterable impurities of the impious imposture: and, after the deluge, he lost no time in reviving it.

Cain had now perished : but, agreeably to the old doctrine that the flood was the work of the evil serpentine principle Typhon, this was only viewed by Ham and his pupils as an incipient accomplishment of the germinant prophecy that the serpent should bruise the heel or human part of the Man-Jehovah. The Promised Seed might be expected again to appear incarnate, either as born from a woman, or by a sudden independent manifestation in a substantial human form : and, whenever the varying necessities of religion demanded it, this incarnation or this descent might be repeated again and again. Hence, on the old Cainite Basis, was reared the system of Avatarism, in which every eminent person was deemed a transmigrative incarnation of the Promised Seed : and, from Babel, this System was carried to all the various settlements of the dispersed.

Such is the theory of our ingenious author : and its application to scriptural phraseology runs thus.

Cain claimed to be *himself* the Promised Seed : that is to say, he claimed to be *himself* the Christ. Therefore we must view him as the earliest *Antichrist* : because, in the true and proper sense of the word, he was *One who put himself in the place of Christ by an usurpation of his character*.

On the same principle, every successive similar



claimant is *another* antichrist: until, at length, the great predicted Antichrist will be developed in some future prodigy of *individual* wickedness, though, of course, bearing the essential characteristic of Antichristism, namely, *A Claim to be the promised Man-Jehovah*.

Such, then, having been the claim preferred by the first Antichrist Cain, it will follow, by a clear logical consequence, that the true ideality of the word ANTICHRIST is, not *Daring Opposition*, but *Usurping Vicariousness*. Nimrod. vol. iii. chap. 2.

I trust, that the gentleman's theory has suffered neither loss nor damage in my statement of it. My wish has been to give it every advantage: and I am not sure, that, by some heightening augmentative touches of my own, I have not exhibited it more advantageously and cogently than even himself. In a word, I have studiously presented it to the reader under its most favourable and imposing aspect.

But, still, the vital question is: *Whether, as a whole, it be tenable?*

For the due solution of this question, two points are to be considered: *The Ascription to Cain of the Original Invention of what was afterward matured into the Regular System of Repeated Transmigrative Avatarism*; and *The Hermeneutic Principle, that a False Claim of the Messiahship constitutes Antichristism in the scriptural sense of the word Antichrist*.

I. So far as I have been able to ascertain, the *Ascription of incipient Avatarism to Cain as its original inventor*, and its ultimate *Adoption by all the Antediluvians save the Noëtic Family as their Theological System*, rest not upon even a shadow of EVIDENCE.

1. That such a System was propounded at Babel, under the joint influence and contrivance of Nimrod and Cush and Phut; and that, under one modification or another, it was carried by the apostatic Noachidæ to every quarter of the globe, where, accordingly, in point of naked fact, we encounter it: there is, indeed, most abundant testimony.

Here, then, I agree with the author of *Nimrod*, however I may differ from him in subordinates: or rather, to speak somewhat more correctly, he agrees with me; since my own two Works, which enter upon the subject, were written and published *before* the appearance of that ingenious Production.

2. But, that the same System had already, in his own person, been propounded by Cain, and from him received in the Antediluvian World; that, in fact, it constituted the grand Apostasy of the Cainites and subsequently of the Sethites also; and that its development at Babel was nothing more than a revival, or rather, through Ham and his children, a completed continuance of a Theological Scheme which had long and

almost universally been received by the Antediluvians : for *this* Theory we have not a grain of evidence. At least, our author has produced none : and I will not undertake to supply his lack of service.

In truth, so far from there being any evidence *for* such matters, what little we can learn from Scripture stands *directly opposed* to them.

(1.) Abel, we are told, offered, BY FAITH, a more excellent or a more ample sacrifice to God, than Cain did. Heb. xi. 4.

Now, throughout the entire chapter which conveys this information, the word FAITH is invariably used in the sense of *Faith in a Divine Revelation*, whatever might be, throughout the numerous instances adduced by the Apostle, the particular drift or nature of such Revelation.

Such being clearly the case, the Faith of Abel must have respected some Divine Revelation which Cain disbelieved and despised. For, if the Faith of the two brothers, touching this Divine Revelation, had been the *same* ; there is a palpable incongruity in the apostolic declaration : because the statement, that, BY FAITH, Abel offered a better sacrifice *than* Cain, involves, of very necessity, the position ; that Abel *had* this Faith in a Divine Revelation, and that Cain, conversely, had it *not*.

What the particular Revelation could be, which Abel *believed* and which Cain antithetically *dis-*

*believed*, we have not far to seek. No Revelation had *then* been given since the Fall, except the Promise of the Seed of the Woman: and the appendage of this Revelation, as we may justly gather both from the language of St. Paul and from the words of God recorded by Moses when they are rightly translated (Gen. iv. 7.), was the prescribed duty of a faithful oblation of typical or representative piacular sacrifice.

The result, therefore, is: that Cain disbelieved the Primeval Revelation, while Abel piously believed it.

This being the case, it is a clear impossibility for Cain to have believed *himself* to be the Promised Seed, when, all the while, he totally disbelieved the Revelation of the birth of *any* Promised Seed.

Thus, if we can submit to be guided by St. Paul rather than by the unevidenced speculation of the author of *Nimrod*, we shall perceive, that the notion of Cain deeming himself an Incarnation of the Promised Seed involves a flat contradiction. The fratricide *derided* the Primeval Revelation and *contemptuously rejected* the appended necessity of an Atonement: for he disbelieved the statement of his parents, and ridiculed their testimony as an imaginative fable. Hence his vegetable sacrifice was offered on the precise principle of Deistical Infidelity. As a Deist, he believed that there was a God, and that the

Universal Demiurge ought to be honoured by the philosophical oblation of a bloodless sacrifice purely in the way of acknowledgment : as having no faith in the asserted Revelation, which contradistinctively was the object of Abel's devout faith, he refused to bring a bloody sacrifice, because he alike disbelieved both the revealed fact and the revealed necessity of an Atonement.

After sentence had been pronounced upon him for the murder of his brother, not with a seven-fold prolongation of his life (as the author of *Nimrod* strangely perverts the text), but with a declaration that vengeance should be taken seven-fold upon any person who hereafter might presumptuously arrogate the right of punishing him with death : he still hardened his heart and persevered in his impiety. Instead of seeking reconciliation by penitence and sacrifice, he abandoned the worship of God altogether : for he went out, we are told, from before the face of Jehovah where his parents were wont to offer up their adoration, and dwelt in the land of Nod eastward of Eden ; where he lived, as the Apostle speaks, a practical atheist in the world. From that time, we hear no more of him, till his descendant Lamech refers to the penalty which awaited any unauthorised act of what might be deemed retributive justice.

(2.) With this whole view of the matter, the entire sacred History of the Antediluvian World

perfectly accords: but, with the unevidenced speculation of our author, it hopelessly disagrees.

The children of Cain, by him duly trained in the way wherein they should go, became, like their parent, a brood of infidels: and, when their daughters began to intermarry with the once devout sons of Seth, the contagion of rank unbelief was spread so widely, that, at length, Noah, the head of a single family, was alone found, in the midst of surrounding contempt of Revelation, the boasted Liberality of the day, *a just man, and perfect in his generations, and one that walked with God.*

Accordingly, so far from the apostates being described either as idolaters or as the votaries of a false religion, they are, to all appearance, exhibited, as having no religion at all. Not a syllable, at least, is said on the subject, beyond a recognition, on the part of the Cainite Lamech, that the life of his ancestor had been preserved from the hand of violence by a divine threat, that a seven-fold vengeance would be taken upon him who should presume to slay the doomed vagabond. In so short a narrative, much, comparatively, is said, of the great wickedness of the Antediluvians, and of their corruption, and of their lawless violence, and of every speculative imagination of the thoughts of their hearts being only evil continually. But nothing is said of their idolatry: nothing of their having received the Primeval Revelation as a

revelation, and of their subsequent, not *rejection*, but *corruption*, of it. In short, we hear absolutely *nothing* of the religion of the Antediluvians, so far as even respects the bare existence of *any* religion. Still less, therefore, do we hear of the definite Scheme of religion, which the author of *Nimrod* gratuitously ascribes to them. I may add, that the expressive silence of Moses is explained by the specific declaration of our Lord. After assuring us, that the condition of the post-diluvian world in the day of the second advent will closely resemble the condition of the antediluvian world in the days of Noah, he emphatically asserts, in the form of a question, that, when the Son of man cometh, he will find, comparatively, no Faith on the earth. Matt. xxiv. 37—39. Luke xvii. 26, 27. xviii. 8. Hence, if the two periods are closely to resemble each other, and if the later period is to be characterised by an almost universal Infidelity: so likewise, through the very necessity of the comparison, must the earlier period have been characterised by a similar general prevalence of Unbelief.

Nor is this all. There is a remarkable passage in the Antediluvian History, which, by specifying the peculiar religious worship of the early Sethites *alone*, strongly indicates that no such worship prevailed among the infidel Cainites.

*To Seth, to him also, there was born a son: and he called his name Enos. Then it was begun to call upon the name of Jehovah.* Gen. iv. 26.

Different versions of this passage have been proposed: but, with that learned Hebraist Mr. Parkhurst, I think, that our english translators have, according to the obvious natural force of the original, rendered it correctly; though I also think, that they might have rendered it somewhat better by rendering it more literally.

Since, in a shortly subsequent chapter, the *Sons of God* or the Sethites are spoken of contrastively to *Men* or the Cainites: it might be hastily supposed, from our english version of the present passage, that the Cainites, specified conventionally as *Men*, were the persons who then began to call upon the Name of the Lord. But, in truth, the word *Men* does not occur in the original Hebrew: and it will vanish from the translation, when the clause is literally rendered in the impersonal form, *Then it was begun to call upon the name of the Lord*, rather than in the gratuitously personal form, *Then MEN began to call upon the name of the Lord*. The immediate context, as it has been well remarked by Bishop Patrick and other judicious commentators, distinctly shews, that this invocation of the Name of Jehovah is predicated, not of the Cainites, but of the Sethites: and, probably, no other idea of it would ever have been formed by an english



reader, had not the generalising word *Men* been unluckily introduced.

I take it, that, on the birth of Enos, his pious father Seth, noting the Infidelity of the now numerous Cainites who constituted the elder branch of the Adamitical Family, and thence calling his son by a name expressive of the weak and miserable condition of mankind which (agreeably to the Primeval Revelation) needed an atonement, ordained, in his own household and in order that it might be handed down to his descendants, a form of united liturgical prayer, expressive of belief in God's promise, and thence directly opposed to the spreading infidelity of the elder and then (by reason of the great juniority of Seth to Cain) far more populated House.

Under this aspect, the clause is very remarkable : and, as I have never seen the matter noted by any commentator, I will here state what I deem its special peculiarity.

By the Cainites, the predicted Descent of the Man-Jehovah, as the Incarnate Seed of the Woman, was disbelieved as an idle tale of the marvel-loving Eve : by Seth and his children, on the contrary, till, through irreligious intermarriages, a general apostasy of that House took place, it was piously and humbly believed.

Upon this very point, accordingly, the clause turns.

On the birth of Enos, in the way of a formal

and open protest against the Infidelity of the Cainites, it was begun, through the ordinance of Seth whom God had appointed instead of Abel, to call upon the NAME of Jehovah.

By the word *Name*, is not here meant the mere title or nuncupative appellation of Jehovah, but, if I mistake not, his *Personal Name*.

The term is certainly thus employed by Isaiah in at least *one* place : and I suspect, that it is similarly employed, throughout Holy Scripture, much more frequently than has been imagined. See Isaiah xxx. 27 : and compare Exod. xxxiv. 14. Levit. xviii. 21. xxi. 6. xxii. 2, 32. 2 Sam. vi. 2. 1 Kings xiv. 21. Psalm xx. 1. xliv. 20. lxix. 30. xcix. 3. cxiii. 3. Prov. xviii. 10. Dan. ii. 20. iv. 8. et alibi.

Thus, while the Cainites totally disbelieved the Revelation touching the Name or Voice or Word of Jehovah about to become the Incarnate Seed of the Woman ; the Sethites, as God's hereditary witnesses in the place of Abel, were openly to profess their belief in it through the standing use of a regular form of public prayer characterised by a direct invocation of the PERSONAL NAME of Jehovah.

Let us, however, in conclusion, carefully note the apparent drift and purpose of the entire context.

*Adam knew his wife again : and she bare a son, and called his name Seth. For God hath appointed*

*me another seed, instead of Abel whom Cain slew. And, to Seth, to him also, there was born a son: and he called his name Enos. THEN it was begun to call upon the NAME of Jehovah.*

On the whole, I think the speculation of the author of *Nimrod*, not only unsupported by Scripture, but even directly opposed to it.

II. I have now to consider the *Hermeneutic Principle*, that a *False Claim of the Messiahship constitutes Antichristism in the scriptural sense of the word Antichrist.*

Since this Principle, whatever may be its value, is, in point of fact, totally inapplicable to Cain who never claimed to be an Incarnation of the Promised Seed; a discussion of it, so far as my immediate subject is concerned, may be deemed superfluous. But the author of *Nimrod* has made such an extensive use of it, and his language withal is so insufferably arrogant, that it may be useful to test its pretensions to our exclusive acceptance.

1. No scholar, I do suppose, is so comfortably ignorant of Greek as not to be aware of the grammatical ambiguity of the preposition *Anti* when it occurs in composition: and no student of Prophecy, though in our own days we certainly have seen some very extraordinary students, can well be ignorant, that this precise ambiguity in the compound word *Antichrist* has been repeatedly noticed.

Hence I must plead guilty to the offence, of having, with my eyes open, exclusively adopted that sense of the term which makes the predicted Antichrist an *Infidel Opponent* of Christ: and I hope I can shew some reason for the commission of this enormity, as the author of *Nimrod* deems it.

In order to ascertain the precise idea of the sense in which the term ought to be understood, I resorted to the definition given by the *only* sacred writer who employs it: for I esteemed *his* authority much better, than any conjecture of *my own*, or than any mere speculation of even *the most ingenious commentator*, which is purely built upon an abstract grammatical possibility.

Now this writer, St. John to wit, while he asserts the existence of many minor antichrists, announces the future development of some great Antichrist: and, in that annunciation, he defines the special characteristic of Antichristism to be *A Denial of the Father and the Son*. 1 John ii. 22.

From such a definition I concluded: that Antichristism, in its præeminently malignant form, is marked by *An Opposing Infidel Denial of both the Father and the Son*; though, in a lower form, which was the case with all the Gnosticising Heresies from Simon Magus downward, it might be distinguished by such an utter perversion of the character both of the Father and of the Son, as effectively to constitute a denial of them, because it is *A Denial of them as they stand revealed*

*in Scripture.* Furthermore, from the immediately subsequent clause, *Whosoever denieth the Son, the same hath not the Father*, I yet additionally concluded: that a form of Antichristism, short of absolute Atheism and essentially differing from Gnosticism, might subsist, either in unbelieving Deism or in misbelieving Mohammedism and Socinianism; because *A Denial of the Filial Character in God*, whether it springs from unbelief or misbelief of Revelation, involves also, by a necessary consequence, *A Denial of any Paternal Character in God.*

Having come, therefore, to these conclusions from what I deemed the explicit statement of St. John that the true IDEALITY of Antichristism is *An Opposing Denial*, I was finally, since Prophecy for the most part treats of *States* and rarely of *Individuals* save as connected with States, led to conclude: that, while the *spirit* of the Antichrist (as the Apostle speaks) might extend far and wide among *Individuals* of various countries; the *formal* Antichrist himself (as the Schoolmen would phrase it), in his predicted ultimate development of open rebellion against Heaven, would be some præeminently impious *State* which should deny both the Father and the Son, though very possibly, for political purposes, it might, in the course of its diabolical career, ally itself even to Apostatic Superstition.

2. For this misdemeanour, if misdemeanour it

be, I have been assailed, in no measured terms, by the learned author of *Nimrod*: though, doubtless, I ought to be grateful to him for putting me in the tolerably respectable company of perhaps the most learned of the Fathers.

*St. Jerome, in one place, he tells us, expresses himself so loosely, as to say, that every OPPONENT of the true Faith was himself an antichrist; wherein he shews little reflection upon scriptural subjects and but little nicety in his knowledge of the Greek Tongue: and Mr. Faber, the most popular of those who have busied themselves with the prophecies, expresses his belief, that a Profligate and Infidel Community will be the great and long-expected Antichrist of the last days; which, in my opinion, is a monstrous combination of prejudice and inaccuracy. Nimrod. vol. iii. p. 325.*

Most certainly, however erroneous it may be in the opinion of our author, I think Jerome quite in the right, when the word *Antichrist* is taken in the widest sense of its *proper ideality*. The true notion, involved in the term, is that of *OPPOSITION*: and, since *opposition*, though always implying a *real denial* of God's authority and a *real fighting* against his purposes, may vary both in mode and in degree and even in actual consciousness of the sin (as was the case with St. Paul before his conversion); *every* opponent of the Father and the Son, while he remains an opponent, is one of those *many antichrists*, who have existed in all

ages as they are declared to have existed in the age of St. John. 1 John ii. 18.

Such being the widest sense of the *proper ideality* of the word, I believe, *a fortiori*, that Cain and the Antediluvians were antichrists, because *their* Antichristism was the specially malignant form of OPPOSING INFIDELITY: and, if, on the prophetic principle, we combine all these Infidel Individuals into one Infidel State, we shall have the true idea of that early Antichrist, who is the type and precursor of the ultimate Antichrist, already (I believe) developed in a measure, and hereafter to be yet more fully developed in an audacious war against the Word of God synchronical with the restoration of Israel. Nay, perhaps I have said *ultimate* too hastily: for, as a State-Antichrist thus ushered in the deluge, and as a State-Antichrist will perish on the eve of the millennium; so we are led to expect the remotely future development of yet a third State-Antichrist, who totally devoid of Faith when the Son of man cometh at his second advent, but accurately keeping up the palmary idea of OPPOSITION to the Father and the Son, will be miraculously destroyed in arms against the remnant of God's people, as a prelude to the final consummation of all things. Rev. xx. 7—15.

Thus, throughout, is the notion of OPPOSITION, as Jerome rightly judged, inherent in the charac-

ter of Antichristism: but, to say that Cain is an Antichrist on the specific ground, of his having claimed to be an Incarnation of the Promised Seed, or, in other words, of having been a Pseudochrist or False-Christ, is, not only to depart from the *proper ideality* of the term, but also to allege a *purely gratuitous fact* which has not the slightest support from any testimony or even any hint of Scripture; nay, rather indeed, a fact, which is plainly contradicted by Scripture.

3. Still, however, notwithstanding the *monstrous combination* which I had devised, it was necessary to dispose of St. John's remarkable definition of Antichristism: and, accordingly, our author proceeds, most certainly with no *diminution* of self-confidence.

*The blindness of modern polemics upon this subject, says he, arises from their hatred of the French Revolution and its infamous leaders. Hence the Divine last cited (myself to wit) has been induced to say, that, by the French Convention, the principles of Antichrist were publicly developed in the face of the whole world: when he might as well say, that the principles of Johanna Southcote were developed by that Assembly. All this is built upon what John says, of Antichrist denying both the Father and the Son, by critics unable or unwilling to distinguish SIMPLE DENIAL from A DENIAL WITH CLAIMER.*

When stripped of its superfluous flowers of



modest courtesy, the present passage amounts to a demand: that St. John's *naked definition* of Antichristism in its worst form should not be received, unless improved, or at least enlarged, by a *gratuitous interpolation* of the author of *Nimrod*.

The Apostle, simply though quite unequivocally, pronounces: that the characteristic of Antichristism, in its worst form, is *A Denial of the Father and the Son*.

But our far-seeing author requires us to add *A Claim* to this *Denial*: and, though St. John says not a single syllable, or even gives so much as the slightest hint, concerning any *Claim* to be added to the lucidly expressed *Denial*, he treats with sovereign scorn those critics, who are unable or unwilling to discern the propriety of his interpolation.

His censure, no doubt, is sufficiently modest: but let us inquire a little into the merits of the gloss, which is so confidently recommended.

(1.) It may be urged, that the word *Antichrist* is grammatically capable of bearing the sense of *Vice-Christ* as well as that of *Opponent-of-Christ*.

This is perfectly true: but then it is no proof, that the word *must* bear the sense of *Vice-Christ*. In the abstract, the word is ambiguous: but *here* we have it in the concrete. It does not stand alone in grammatical solitariness: but it is associated with a strict definition. Such being the

case, the *intentional* ideality of the word, in the passage before us, must be ruled by the appended definition, not by an abstract grammatical possibility. Our author, however, exactly inverts the legitimate process : and thus presents us with a virtual *Petitio principii*. Purely to suit a theory of his own, he first *assumes* that the word, as used by St. John, *must* import a *Vice-Christ* : and then, feeling himself bound by the Apostle's definition, though at the same time perceiving the *unadulterated* definition to be the reverse of favourable, he boldly falls to work upon the definition itself, and bends it to his purpose by interpolating an idea which is not propounded in the definition.

To me it appears, that an exactly contrary course ought to have been taken.

The word itself is, confessedly, ambiguous, so far as mere grammatical etymology is concerned. But St. John, by a definition, determines the particular sense in which *he* uses it. Therefore the sense of the word, *as employed by St. John*, is, through his definition, plainly fixed and limited : and that definition, when it determines Antichristism to be *A Denial of the Father and the Son*, distinctly settles the ideality of the word, in *his* use of it, to be *Opposition*, not *Locum-Tenancy*.

(2.) This necessary conclusion from St. John's definition, when untampered with by the gratuitous interpolation of our author, will receive yet

additional force, if we look back to what had *already* been written.

St. Peter assures us, that no prophecy of Scripture is, of *its own independent interpretation* (*ἰδιαλύσεως*): and the reason, which he assigns, is perfectly convincing. *FOR (γὰρ) Prophecy came not in old time by the will of man: but holy men of God spake, as they were moved by the Holy Ghost.* 2 Peter i. 20, 21. God himself is the universal deliverer of Prophecy: the appointed Seer is merely the vehicle. Hence, argues St. Peter, every separate prediction must be viewed, not in an insulated or independent condition as if it were the composition of this or of that writer, but as a portion of one great harmonious Work, which, for its sole and single author, has the Holy Ghost.

With this inspired direction in our hand, let us look back to the recorded phraseology of other prophecies.

St. Paul, in his prediction of the Man of Sin, written, by general consent, in the year 52, while St. John's Epistles were written about the year 70 or 80, employs a word compounded precisely in the same manner as St. John's word *Antichrist*. With him, the Lawless One is an *Anticimenus*. 2 Thess. ii. 4. Now we might argue, that *Anticimenus* may, etymologically, import *Locum-Tenancy* as well as *Opposition*: and, thence, rapidly pro-

nounce, after the fashion of our author, that it *must* import *Locum-Tenancy*. And, truly, were it not, I believe, that it never *does* occur in this sense, a much better case might *here* be made out than *there*: because, of his word *Anticimenus*, St. Paul gives no definition. Yet, that, in the prophecy of the Man of Sin, it imports *Opposition*, has never been doubted. Hence, it is not very probable, that St. John, writing under the same inspiration of the Holy Ghost, would have employed the parallel word *Antichristus*, in the entirely different sense of *Locum-Tenancy* or *Usurpation of the character of Christ*.

Should it be said that St. John had no other word at hand by which he could conveniently express the idea of *Usurpative Locum-Tenancy*, this, I fear, will only make bad worse, and plunge our author deeper and deeper in the quagmire of error.

Even were such an allegation correct, it would not remove the force of the Apostle's unadulterated definition. But, in truth, it is incorrect. Had St. John wished to express a *Denial of Jesus associated with a Claim of the character of the Christ*, the appropriate word, clear of all grammatical ambiguity, was already provided for him.

*If any man shall say unto you; Lo, here is Christ, or there: believe it not. For there shall*

*arise Pseudochrists and Pseudoprophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect.* Matt. xxiv. 23, 24. Comp. Mark xiii. 21, 22.

Each Pseudochrist or False Christ was, unambiguously, what our author asserts each Antichrist to be; *An Usurping Claimer of the predicted Messiahship*: and the term PSEUDOCRIST, as expressing in Greek the force of what our Lord had said in Hebrew or Syriac, had already been given both by St. Matthew and by St. Mark.

On our author's supposition, then, that St. John meant to convey the idea of *An Impostor who pretended to be an Incarnation of the Promised Seed*, we may be morally sure, that he would have employed, not the word ANTICHRIST, but the word PSEUDOCRIST. Yet the word PSEUDOCRIST, though ready to his hand and unambiguously conveying the sense ascribed to his intention, he never once employs: whereas the word ANTICHRIST, though entirely new and at the same time only ambiguously conveying his alleged intended meaning, he uses, in the course of his two first Epistles, no less than five several times.

Now, I will not say in an inspired writer, but even in a common writer of ordinary discreteness, who can believe a deliberate quintuple preference of new ambiguity to old unambiguity?

There cannot, I suppose, be a more complete overthrow of the unevidenced speculation, which the author of *Nimrod* has introduced with such a disdainful flourish of trumpets.

4. Since the Jews, as we may collect from Prophecy, will be restored partly in a converted and partly in an unconverted state, it certainly is not *impossible*, perhaps, when their national humour is considered, not altogether *improbable*, that some unprincipled individual, like Bar-Chochab and other impostors, may give himself out to be the long-expected Messiah, and may thus draw after him a body of deluded adherents. But, even if this should occur, it would not, in the slightest degree, affect the true *ideality* of the word ANTI-CHRIST as employed by St. John: for *that* depends, not upon the rise of an individual Pseudochrist, but upon the explicitness of a positive definition. *He that denieth the Father and the Son, this is the Antichrist.* March 9. 1844.

## NUMBER VIII.

## LAMECH THE CAINITE.

THE character of Lamech the Cainite does not fall immediately within the scope of my first Dissertation : but, since it stands in a certain relation to that of Cain, since there has been a good deal of speculation as to the nature and quality of the murder or homicide which assimilated him to his ancestor, and since the author of *Nimrod* has framed a most extraordinary romance upon the brief and somewhat obscure scriptural notice of that early individual ; I shall take the present opportunity of discussing this curious subject.

I. Though Cain expressly *rejected* a piacular animal sacrifice, and though he *refused* to bring one even when God admonished him that a sin-offering was couching at the door of his tent ready to be devoted as an atonement for his not having done well : yet the author of *Nimrod* would carry back, both to antediluvian times chronologically and to the posterity of this very Cain nationally, the habitual practice of even

*human* sacrifice ; and he would furthermore make it, in its worst stage of enormity as conducted by Lamech, the immediate cause of the deluge.

According to this gentleman's interpretation of the short Song recorded by Moses in the fourth chapter of Genesis, Lamech kills his ancestor Cain, who is the person meant by the *man* : and he likewise kills another younger individual, who is the person meant by the *young man* or *youth* or *boy*.

The *second* victim, however, for he is alleged to have slain *two* persons, he kills, neither by accident, nor yet, in strictness of speech, through direct malice : but he devotes him in a sacrifice of infernal magic ; and then, as an appropriate part of the horrid rite, he devours his flesh, a feast upon a sacrifice.

Anticipating his doom, though it does not appear very distinctly how he *came* to anticipate it ; a doom, however, not, as we might have expected, of perishing in the waters of the foreseen deluge, but of a penally protracted *corporeal* longevity in the central Hades : anticipating, some how or other, this extraordinary doom, he mournfully exclaims to his wives : *If Cain, relatively to other men, shall have his life IN THE FLESH penally prolonged in the proportion of seven to one ; surely Lamech, for his much more atrocious guilt, shall, in the central Hades, have his life IN THE FLESH penally prolonged in the far greater proportion of*



*seventy times seven to one.* Nimrod. vol. iii. p. 338—354.

1. To such effect runs our author's paraphrase, avowedly built upon his previous exposition of the Lord's protective declaration to Cain, that a sevenfold vengeance should overtake the presumptuous person, who, without commission from God, should dare to slay him : and, if some *proof* of the singular doom of Lamech should reasonably enough, be required ; he professes to have furnished it through the medium of what may be reduced to two several syllogisms.

(1.) Lycaon was the Cainite Lamech.

But, immediately before the deluge, Lycaon, as we are credibly informed by Ovid, slaughtered a human victim, and set his flesh as a banquet before Jupiter.

Therefore, immediately before the deluge, Lamech must have perpetrated a similar enormity.

(2.) Tiresias, no less than Lycaon, was the Cainite Lamech.

But Tiresias descended *alive* into Hades, where he continued, among disembodied ghosts, to live *in the flesh*.

Therefore such also must have been the doom and fate of Lamech.

2. Admitting, for the sake of perhaps an amusing argument, the validity of the gentleman's premises and the undoubted truth of the story of Lycaon, we will modestly content ourselves with

only asking for the *authority*, of course the *classical authority*, upon the strength of which so unusual a lot is ascribed to Tiresias.

(1.) According to Hyginus, Jupiter doomed Tiresias to live seven ages: according to Ptolemy Hephestion, he was seven times metamorphosed: according to Tzetzes, Jupiter granted to him, as a favour, the gift of unerring prophecy and a life of long endurance; while Proserpine, in Hades, ordained, that he alone, of all the other dead, should possess wisdom. Hyg. Fab. lxxv. p. 128. Ptol. Hephæst. Nov. Hist. lib. i. p. 306. Tzetz. Schol. in Lycoph. Alex. ver. 683.

- But, still, Antiquity, unless an exception can be found, attests unanimously, that the man *died at last*, and that he was *fairly buried* in this upper world.

Diodorus tells us, that he died at Tilphosæum, and that the Cadmæans gave him a splendid funeral. Apollodorus very particularly informs us, how he came by his death: for he states, that it was occasioned by his unwarily drinking, in the night time, from the fountain Tilphusia. Pausanias teaches us, that, when his daughter Manto was carried to Delphi, he died, on the way thither, in Haliartia: and he subsequently adds, that the Thebans shewed his tomb near that of the two sons of Œdipus; though, knowing that he had died in Haliartia, they confessed that this tomb was only a cenotaph. Diod. Sic. Bibl. lib. iv.

p. 269. Apollod. Biblioth. lib. iii. § 3. p. 183.  
Pausan. Perieg. lib. vii. p. 400. lib. ix. p.  
568, 569.

As yet, therefore, we are at fault : for Tiresias, so far as we have hitherto ascertained, instead of descending *alive* into Hades and at length dying *there* when his penal term of seventy times seven had expired, appears to have gone the way of all flesh in *this* world, and, like most other men, to have been decently buried.

(2.) Nevertheless, under such a *ductor dubitanti*um as our author, we must not despair. He claims to have found the desired exception to the supposed unanimity of Antiquity. The authority, which we require, is produced from the distinct testimony of Homer.

The great poet, we are assured, was the grandson of Ulysses, through his son Telemachus : and Ulysses was very well acquainted with Nimrod and Semiramis and the Tower of Babel ; for he had actually fought under the city walls in the land of Shinar, previous to the general dispersion of mankind. Hence, through only a few descents, the fine old Grecian (if, indeed, he *were* a Grecian) must, from the lips of his own grandfather, have accurately learned what occurred immediately before the deluge. Now Homer, in the *Necyromantia*, describes his much enduring ancestor, as consulting, not the *ghost* of Tiresias, but the *still living* Tiresias himself : that is to say, not an *un-*

*substantial spirit*, but Tiresias, albeit a doomed denizen of Hades, the *veritable Tiresias, in the solid unmelting flesh of humanity*. In this condition, quite consistently, Tiresias, unlike the *real* ghosts which flitted round the hero, had no *necessity*, as an indispensable preparation for the delivery of his oracular response, to *drink* of the blood in the trench: and, therefore, most correctly, *he* is represented, as *not* drinking of the blood, but as speaking instantaneously *without* any such requisite ghostly preliminary.

It is dangerous, even for a man of undoubted learning and most extensive reading, to rely, what must have been our author's case, upon the strength of his memory.

Homer, who, if the genealogy ascribed to him be correct, must doubtless have had the entire account from his venerable and truth-loving grandfather, *twice* assures us, that it was the *ghost* of Tiresias which conversed with Ulysses: and, yet additionally, as if to make the whole narrative compact and consistent, he *twice* tells us, that, previous to the delivery of the response, he *really drank* of the blood. I admit, that the ghost speaks *simply* to Ulysses without tasting the blood: but, in his speech as credibly reported by the poet's respectable grandfather, he plainly intimates, that he must needs drink of the blood in order to his delivering *a true response*.

Seeing, however, is believing: and, therefore,

rather than either trust to my own memory or require the painful reader to trust to his, I shall subjoin Homer's own *ipsissima verba*.

Ἦλθε δ' ἐπὶ ΨΥΧΗ Θηβαίου Τειρεσίαιο,  
 Χρύσειον σκῆπτρον ἔχων· ἐμὲ δ' ἔγνω καὶ προσέειπεν.  
 Τίπτ' αὖτ', ὦ δύστηνε, λυπὼν φάος ἡέλιόιο,  
 Ἦλυθες, ὄφρα ἴδῃς νέκυας καὶ ἀτερπέα χῶρον;  
 Ἄλλ' ἀποχάζεο βόθρου, ἄπεσχε δὲ φάσγανον ὀξὺ,  
 Αἵματος ὄφρα ΠΙΩ, καὶ τοι νημερτέα εἴπω.  
 Ὡς φάτ'· ἐγὼ δ', ἀναχασσάμενος, ξίφος ἀργυρῶδες  
 Κουλεῖν ἐγκατέπηξ'. Ὅ δ', ἐπεὶ ΠΙΕΝ αἷμα κελαιὸν,  
 Καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων.

— — — — —  
 Ὡς φασμένη, ΨΥΧΗ μὲν ἔβη δόμον Ἀΐδος εἴσω.

Homer. Odys. lib. xi. ver. 90—98, 149.

The odd mistake of our learned author must, I suppose, be accounted for on the recognised principle of *Quandoque bonus dormitat Homerus*: though here, at least, the bard seems to have been broad awake, the somnolency appertaining to his adducer.

II. Before any attempt, with some reasonable hope of success, can be made to elucidate the Song of Lamech, we must examine, in the original Hebrew, the historical clause, as it may be called, upon which the whole matter depends.

1. By our english translators, this important clause is rendered thus.

I have slain a man to my wounding,  
 And a young man to my hurt.

It cannot be said, that, *grammatically*, this version is erroneous: but, in point of *sense*, it assuredly makes the subsequent reasoning of Lamech, from the specified fact, altogether unintelligible. For, if Lamech had slain a man to his own wounding, and a young man to his own hurt; that is to say, if, through perpetrating the murder, he had received some damage either in his person or in his character: it is difficult, perhaps impossible, to discern the cogency of his reasoning upon the fact. Cain and he were alike murderers: and, though we may admit the murder of a brother to be worse than the murder of an indifferent person, still there seems no very intelligible ground, why there should be such a marked difference between the two cases, that, since the life of Cain was secured by a threat of seven-fold vengeance upon any person who should officiously slay him, Lamech might fairly anticipate the securing of *his* life by a threat of an immensely greater seventy-and-seven-fold vengeance. The dissimilarity in the graduated scale of security does not seem at all proportioned to the moral difference of the crimes.

2. This inconsecutiveness of Lamech's argument, according to our common english translation (which is also the translation both of the Seventy and of the Latin Vulgate), is so obvious, that we readily perceive the necessity of a different version, if the Hebrew Original be capable

of it: for, though we may not be bound to suppose the Cainite divinely inspired in the utterance of his Song, yet we may fairly conclude him to have not been devoid of that plain common sense which can appreciate the force of correct reasoning.

Now the Original *is* fully capable of a different translation: and the learned Houbigant, who has been followed by the perhaps not less learned Bishop Lowth, had the merit, I believe, of first striking it out.

(1.) Houbigant's version of the historical clause runs thus.

Ego virum vulneratus occidi;  
Juvenem, plaga affectus.

(2.) That of Bishop Lowth is precisely to the same effect.

Virum occidi, propter vulnus mihi inflictum;  
Hominem juvenem, propter plagas mihi impositas.

(3.) The whole Song, with the historical clause rendered still more literally, may now be thus exhibited in English.

Hear my voice, ye wives of Lamech:  
Hearken unto my speech.  
Surely, a man have I slain, on account of my wound;  
Even a young man, on account of my sore hurt.  
Since Cain shall be avenged seven-fold:  
Surely, Lamech, seventy-and-seven-fold.

3. It does not appear, that Houbigant gave any

explanation of the Song itself, though he struck out the true version of the middle distich: but Louth has stated, what he supposes to be the drift of Lamech's argument.

*Houbigant, says he, has, learnedly, and, in my judgment, quite correctly, translated the clause: but, still, his very translation may seem to require both explanation and confirmation. His omission I will supply.*

*The statement of Lamech is an apology for a homicide committed in self-defence: and the atrocity of the assault, which led to it, is aggravated by him, as being specially characterised by violence and blows and wounds. Hence, a homicide of this description, committed only in blameless self-defence, is reasonably contrasted with Cain's spontaneous and inexcuseable fratricide.*

*For the propriety of this translation of the phrase which alone produces the whole obscurity, our warrant is the rule of Kimchi: SUFFIXES TO NOUNS ARE TAKEN, EITHER ACTIVELY, OR PASSIVELY. Of this rule, exemplifications will be found in Gen. xvi. 13. Jerem. li. 35. Joel iv. 19. Isaiah liii. 2. Psalm cxxxix. 17. The preposition, employed before the substantives, WOUND AND HURT, often denotes ON ACCOUNT OF. Instances occur in 1 Kings xxii. 48. Numb. vi. 7. Many more are given by Noldius. Lowth. de Sacra Poësi Hebræorum. prælect. iv. p. 52, 53.*

4. At the first blush, the learned Prelate's ex-



planation seems both natural and satisfactory : yet I doubt, whether it *quite* correctly gives the force and drift of Lamech's argument.

That Lamech killed a man, is clear ; and, that the man had previously assaulted him with great violence, is also clear : for *both* these particulars are stated in the clause, when it is rightly translated. *Thus far*, I, of course, agree with the Bishop : but, *beyond* this, I incline to deem his explanation both erroneous and defective.

(1.) In such an age of violence as that before the flood, deeds of bloodshed must have been too common to cause any great sensation in the wives of Lamech : and, if that person had only killed a man in self-defence and (as we familiarly speak) in a fair fight provoked by the assailant, I do not see, why, in the case of a quarrel forced upon him, he should so particularly refer to the foul deed of Cain, or what *need* he had to build upon the hoped for security of a seventy-and-seven-fold vengeance.

To call forth the Song of Lamech, there surely must have been something far more marked, than the killing a man in self-defence. The Song implies a measure of conscious atrocity, which he would fain palliate by placing it in juxta-position to the *yet greater* atrocity of Cain.

This leads me to doubt the truth of an exposition, which would make the homicide of Lamech a mere case of justifiable self-defence.

(2.) But it yet further strikes me, as manifestly defective.

The pointed reference to Cain, in particular, is not, with any precision, accounted for : so that, in the present exposition, it appears totally irrelevant.

Would we give any satisfactory *reason* for such reference, we must consider the peculiar case of Cain. For, without a close resemblance of Lamech's case to it in every point save one, I mean the personal injury which Lamech had received *antecedently* to his slaying his assailant, the reference would be wide of the mark and therefore altogether forced and unnatural.

5. What, then, was the full extent of the deed of Cain, which must evidently have been *parallel* or *similar* to the deed of Lamech, though displaying an atrocity *beyond* it?

Let us consult the history of the transaction.

Cain, without the slightest provocation or injury on the part of Abel, murdered his unoffending *brother*.

This is the broad fact : but it contains various subordinates, which greatly aggravate its enormity.

He did not kill him by a sudden blow, struck hastily in the heat of passion. Nor yet did he kill him in an equal fight, brought about by an angry altercation, and entered upon by mutual consent ; each party being thus fully on his guard.

On the contrary, the narrative plainly inti-

mates, that it was a case of *deliberate assassination*, with malice prepense and with previous contrivance.

This does not appear quite so distinctly in the Hebrew Text whence our english version has been made, as it does in the Samaritan and the Greek and the Vulgate. Any person, who, even independently, examines the Hebrew Text, will readily perceive, that a clause must be missing : for, to make sense of the passage, our translators have been obliged to render a verb *talked with*, when its real meaning is *said unto*. But the speech of Cain, which the necessity of this verb implies and which is missing in the Hebrew, has been happily preserved in the genuine Samaritan Text and in the Greek and Latin Versions. *After* Cain's sacrifice had been rejected, *after* his wrath had been kindled and his countenance had fallen, *after* the Lord had condescended to argue with him and to tell him how he might still offer up an acceptable sacrifice ; AFTER all this, the sacred narrative proceeds, with a directly inductive conjunction : AND *Cain said unto Abel his brother, Let us go into the field ; and it came to pass, WHEN they were in the field, that Cain rose up against Abel his brother, and slew him.* Gen. iv. 8. Than such an account of the transaction, nothing can more clearly mark a cowardly assassination with deliberate purpose and contrivance. Though the countenance of the intentional murderer fell,

there was no sudden outburst of passion. For a time, he commanded himself: and, after having inwardly formed his plan, he, at length, gave his brother a calm invitation to walk in the field; an invitation, which Abel would probably and reasonably understand, as an expression of a wish, quietly and amicably, to discuss the mortifying preference. There was no challenge, on the principle of the modern murderous point of honour, to have what is called a fair fight, in the way of giving and receiving satisfaction for a supposed insult or injury. On the contrary, when they were apart in the field whither Cain had insidiously invited his brother, he suddenly rose upon his unsuspecting relative, and murdered him without a moment's warning.

But there is, even yet, a further aggravation.

Abel was a *younger* brother: and he was evidently of a mild and gentle, perhaps timid, disposition. As such, therefore, he would reasonably expect the countenance and protection and sweet fraternal advice of his senior: to whom he would cling with all the warm relying affection of an amiable disposition. But all this just expectation was reversed. Cain deliberately slew his *younger* brother.

6. Now it appears to me, that Lamech's reference to the case of Cain can only be satisfactorily explained by a perfect identity of two cases in every material point save one: that *one* consti-

tuting the precise ground, on which he would deem his own crime so much less atrocious and so much more excuseable than the crime of Cain.

With this clue in our hand, we may, I think, to a high degree of probability at least, ascertain that special crime, which produced the alarm of the wives of Lamech, and which called forth the peculiar argument of the Song.

7. The transaction, which forms the subject of the Song, may apparently, be stated in manner following.

A *younger brother* of Lamech, the point of juniority being *intentionally* specified in the hebraistic form of *a man even a young man*, had violently assaulted him; whether with, or without, provocation, is not said: and had inflicted upon him a considerable amount of severe personal injury. Lamech, then advanced in years, as the context of the Song may seem to indicate, had not sufficient bodily strength to defend himself, but fell beneath the blows of his more powerful *younger brother*. Revenge, however, deeply rankled in his heart: and, watching his opportunity, he assassinated the relative, who, by his violent attack, had at once insulted and wounded him. For this deliberate fratricide, his wives apprehended vengeance, not however from any judicial intervention, for Lamech, as the recorded representative of Cain in the direct line, would be the patriarchal sovereign of some powerful

kingdom of the Cainites, but from the retributive hand of a private friend of the deceased. Lamech, therefore, tells them, that they need not entertain any fear on his account. *For, said he, if the life of Cain, who assassinated his younger brother without any provocation, was secured by a threat of seven-fold vengeance upon the person who should presumptuously slay him: much more, even at the far higher rate of seventy-and-seven-fold, shall my life be secured against violence; inasmuch as I assassinated my younger brother only in consequence of a previously received severe injury, which, in open fight, I had not bodily strength sufficient to repel.*

From the utter irreligion of the Cainites, I suspect, that Lamech's reasoning covertly implies a profane infidel sneer at the ways of that God, whose revealed mode of worship his family had renounced. A significant smile would probably convey some such idea as this.

*If the God of that fragment of the Sethites who still adhere to Noah, their pretended atoning Man-Jehovah I mean, be such a patron of fratricide that he secured the life of Cain by a threat of seven-fold vengeance: then, surely, since his votaries assert his strict justice, he will secure my life by a parallel threat of even seventy-and-seven-fold vengeance.*

But, whether the last conjecture be well or ill

founded, the *general* explanation of the Song will remain unaffected.

III. This, I believe, is the whole matter, out of which the author of *Nimrod* has woven a web of such astounding marvels.

In his manufacturing *two* murdered persons out of *one* somewhat after the fashion of the celebrated multiplication of the men of buckram, and in his making Cain the *elder* of the imagined *two* victims, he seems to have followed the idle figment of the Rabbins: but, in his dealing with the *younger* victim, we must admit him, so far at least as I know, to be perfectly original.

The fancy, however, that Cain had been killed by Lamech, is irreconcilable with the drift of the Song: for, as Bishop Patric well remarks, the last versicle seems, pretty clearly, to intimate, that Cain was then still alive. See Patric's Comment. in loc. The versicle runs, in the future, *Since Cain SHALL BE avenged seven-fold*; not in the past, *Since Cain HATH BEEN avenged seven-fold*: and, there being no conversive *Vau* before the verb, a translation in the future tense is imperative.

But, in truth, the notion, that Cain had been slain by Lamech, though supported by the respectable authority of the ingenious Rabbins, involves an odd sort of contradiction, which Bishop Patric has not noticed.

Had Cain been put to death by Lamech, the predicted seven-fold vengeance must have fallen upon *him*. Whereas, so far from any thing of the kind being recorded, Lamech anticipates, from the very case of Cain, that *his* life would be secured by a seventy-and-seven-fold vengeance upon the head of any person who should slay him. But, if Cain were alive at this time, the Song of Lamech could not have been recited immediately before the deluge, nor could the fancied sacrifice of the boy, as the author of *Nimrod* wildly imagines, have been the immediate cause of that catastrophe.

The Rabbins, probably enough to anticipate this natural objection, when they concocted their tale, made the death of Cain accidental.

*A youth told Lamech, when engaged in hunting, that a wild-beast lay concealed in a thicket. Lamech, thereupon, threw his dart at a venture, and slew Cain. Enraged at the youth who had misled him, he forthwith killed him also.*

The story has been evidently plagiarised from the classical legend of Cephalus and Procris. At all events, it is a mere story, for which there is not a shadow of foundation. March 12. 1844.



## NUMBER IX.

## HAM.

So much has been gratuitously built upon the brief scriptural history of Ham, and the author of *Nimrod* has been pleased to make such an unmannerly attack upon me simply because I do not care to believe more than I read in the Bible, that, through the medium of noticing his attack, it may be useful to enter yet a little further into the character of that patriarch so far as we have it recorded.

I. In the alleged ground, that, in my *Origin of Pagan Idolatry*, I maintained Ham to have been a **RIGHTEOUS**, no less than an *unoffending*, person, the author of *Nimrod* broadly charges me with vending a **MONSTROUS PARADOX**. *Nimrod*. vol. i. p. 23.

1. Now, clearly, as the whole tenour of his very curious though very imaginative Work demonstrates, my asserted **PARADOX** is made to consist in my deeming Ham, not only a *morally unoffending* person so far as respects the charge usually

brought against him, but likewise, that is to say, *yet additionally*, a **RIGHTEOUS** person.

Thus runs the accusation against me. Yet, all the while, I have not said a syllable about Ham's *general* character: still less have I asserted the *particular* point of his **RIGHTEOUSNESS**; by which expression, the author, I suppose, would have us understand his *religious piety* and *personal holiness*.

What can we think of a writer, who, to intemperance, adds misrepresentation? Before we help a neighbour up, we ought to make sure that he is down.

2. My whole train of argument, repeated in the second of these dissertations, ran, as its necessity required, upon the sole question: *Whether Ham did, or did not, morally offend, as respects the charge which is commonly brought against him.* And my conclusion was: that, *On THAT point at least, he was innocent; his son Canaan being the sole MORALLY offending person, and thence, most justly and consistently, being the sole person laid under a PENALLY prophetic curse.*

3. With respect to my pronouncing Ham a **RIGHTEOUS** person, I, most assuredly, have done no such thing. If I had, I should have fallen into the besetting fault of our ingenious author: that of *Assertion without Authority*.

We *know* nothing certain about the matter,

either one way or the other. Scripture is profoundly silent on the subject: and it is dangerous to rest the broad assertion of Ham's DESPERATE WICKEDNESS, as the author of *Nimrod* does, either upon apocryphal tales, or upon the vagueness of gentile fables, when the confounding together the father and the son was such a *very* easy result from mythic tradition.

So far, indeed, as mere *probability* is concerned, I think it *likely enough* that Ham was a less truly religious character than either of his brothers. But, be this as it may, his RIGHTEOUSNESS or his UNRIGHTEOUSNESS was a point *wholly irrelevant* to the matter in hand. The question *solely* respected THE QUALITY OF A PARTICULAR ACT: and our author, exhibiting a scarcely pardonable *Ignoratio Elenchi*, has furnished me with no *argumentative* reason, why I should relinquish my belief, itself *founded upon argument*, that HERE Ham was an *unoffending* person.

II. However, while I am on the *additional* topic of GENERAL CHARACTER to which the learned gentleman has invited me, I may be allowed to introduce a few remarks derived from our sole authentic source of information.

Bad as the character of Ham *may* possibly have become *after* the deluge (though, in truth, we *know* nothing about the matter), it is difficult to believe, that, *before* the deluge and even *during*

the deluge, he was the impious and depraved and hardened individual that the author of *Nimrod* would make him.

This writer asserts, and requires us, on his assertion, to believe : that Ham received certain nefarious orgies from the three sons of the Cainite Lamech ; and that he deliberately introduced them into the postdiluvian world, for the purpose of making the restored world as corrupt as the destroyed world.

Where did he get his information ?

I suppose he has been ransacking the legends of the Church and the wild fabrications of Heresy : from which, with sundry improvements of his own and various embellishments derived from Paganism and Rabbinism, he has built up, to be received by us as indubitable truth, his very singular romance.

The Abbot Serenus, in Cassian, will have told him : that the originally pure scientific philosophy of the Sethites, when they began to intermarry with the impious House of Cain, was corrupted into a system of magical and demoniacal superstition. As ancient traditions relate, this vile system was learned by Ham : who, being infected with those profanely sacrilegious arts, and knowing that he would not be allowed to carry his memorandum book into the Ark which he was about to enter with his just father and his holy brothers, engraved his profane commentaries on metallic

plates and hard stones incapable of being injured by the waters of the flood. After the deluge, he sought and found his precious deposit : and transmitted it to his posterity, as the fruitful seminary of perpetual wickedness.

In like manner, Peter Comestor will have taught him : that Ham was the same person as Zoroaster ; that he was the inventor of Magic ; and that, by way of preserving his antediluvian discoveries against a deluge of either fire or water, he engraved the seven liberal arts upon fourteen columns, seven of brass, and seven of brick.

So, again, he will have learned from the Heresy of the Sethites, as reported by Epiphanius : that evil angels were the parents of the Cainites ; that Ham was born from the same stock ; and that, as a relation, these angels contrived to introduce him into the Ark as the veritable son of Noah. For they knew, that their whole progeny would perish in the deluge : and therefore, that the wickedness of the old world might be perpetuated in the new, they thus, with marvellous cunning, preserved Ham, from whom all sorts of wickedness were derived to the Postdiluvians.

He will yet further have learned from St. Peter himself, if we may credit his revelation as duly preserved by the Pseudo-Clemens : that Ham delivered his ill-discovered science of Magic to his son Mizraim, whom the Apostle, somewhat unexpectedly, makes the ancestor not only of the

Egyptians but likewise of the Babylonians and Persians ; that, at the era of the Tower, Nimrod received the same magical art through virtue of the lightning with which the demon had burned Ham, a circumstance that led to his apotheosis ; and that diverse erratic superstitions thus derived their origin from Ham's ancient art magical.

Nay Sixtus Senensis will have told him a story (and our author, though he does not refer to his authority, seems to have met with the story and devoutly to believe it) : that a Work, composed by Ham, a very monster of prodigious and malefical impiety containing the elements and practice of the Necromantic Art, is still extant. Ciccus Asculanus mentions this curious volume : and, though I doubt whether it could be found either in the Vatican or in the Bodleian, it was clearly that, to which the Abbot Serenus refers, as he is cited by John Cassian.

Finally, of which we have abundant vestiges in our author's Performance, Scipio Sgambatus, or Scipio the legless (how he lost his legs, does not appear), will have instructed him : that the Occult Academy, founded by Ham, flourished in Persia and Chaldæa and Egypt ; that the Telchines carried its mysteries into Greece ; and that the Cimmerians, who were notorious wizards and necromancers, cultivated them in Italy. These were the Secret Societies, which, through the Templars and the Albigenes and the Free-Masons, have

been perpetuated even to the present day, and out of which, according to our author, the already existing, though now concealed, Personal Antichrist is to issue.

Of these marvels, the curious inquirer will find a precious spicilegium, ready collected to his hand, in the Codex Pseudepigraphus of Fabricius (sect. xcii. vol. i. p. 294—308) : and, either from that source, or from some other similar sources, the author of *Nimrod* has *apparently* learned (for he does not actually refer to them) that *general belief of the Hebrew and Christian Churches*, as he expresses himself, my audacious *revolt* from which he pronounces to be A MONSTROUS PARADOX. The Bible, to be sure, is provokingly silent upon all these points of true history : but, for the meet instruction of *the Hebrew and Christian Churches*, our spicilegium amply supplies the great Israelitish Lawgiver's lack of service. Nevertheless, even *that* says nothing as to the asserted fact, that Ham's special instructors in his nefarious orgies were the three sons of the Cainite Lamech. In simple verity, all that we *know* about these three persons is : that, respectively, and *so far forth* innocently for anything recorded to the contrary, they were, a scenite breeder of cattle, a skilful musician, and an ingenious artizan in brass and iron. And, analogously, all that we *know* about Ham is : that he was one of the three sons of Noah ; that, as a member of the sole faith-

ful family upon earth, he was, with its other members, preserved in the Ark; that, although he beheld his father in an unseemly position, no curse was laid upon him; and that his descendants, save in the line of the accursed Canaan, were the eminently prosperous founders of great Empires, and, so far from being servants of their brethren, have rather in all ages been their lords.

Under such circumstances, what right has the author of *Nimrod* to prefer the present accusation, either against Ham, or against the three sons of Lamech?

With respect to Ham whose case is more immediately before us, we have, in Scripture at least, no intimation, that he was devoted to certain impious mysteries, taught him, either by the antediluvian Jabal and Jubal and Tubal-Cain, or indeed by any other diabolical hierophant: nor, still in Scripture, have we the slightest hint, that, by the communication of those same mysteries, he drew the Postdiluvians into the very apostasy which had already characterised the Antediluvians.

In truth, *had* he been notoriously allied to the impious Cainites and (with the exception of the Noëtic Family) their at length universal proselytes, we should find ourselves perplexed to account for his preservation along with the other members of his Father's House, not only on the *general* score of impartial justice, but likewise on



the *particular* score of the preservation of such an individual (with reverence be it spoken) being a sort of gratuitous ingraftation of the wickedness of the old world upon the innocence of the new world.

III. Our author evidently feels this difficulty : for he labours to obviate it by an expedient, which cannot claim the merit of an absolute originality, inasmuch as the hint seems to have been taken from the old Heresy of the Sethites ; the mother of Ham, under the tutelage of the writer of *Nimrod*, performing the precise part which the Heresy allotted to his parents the evil angels.

1. Noah, he tells us, *perfectly knew* the depraved character of Ham, and was well aware of his initiation into those Cainite Mysteries which ultimately gave occasion to the deluge. But, either he was overpersuaded by his wife to admit this graceless son into the Ark, or else the graceless son was smuggled into the Ark by the contrivance of a doting mother.

2. I really could scarcely have believed my eyes, when they encountered these extraordinary discoveries, had not the Sethites long since assured us that Ham was privately introduced into the Ark by his kindred the evil angels on purpose that he might perpetuate the monstrous wickedness of the Antediluvians.

That a Branch of the great Gnostic Heresy, for such the Sethites like the Ophites and Cainites

seem to have been, should, in the lofty flight of their pretended *knowledge*, have disregarded Scripture, were small wonder: but can the author of *Nimrod* have read his Bible so carelessly, as to be ignorant, that ALL the three sons of Noah, *equally* and *alike*, entered into the Ark, not through any overpersuasion of their father or through any trickery of their mother, but by the EXPRESS COMMAND OF GOD HIMSELF.

Thus runs the verity of the Inspired Record.

GOD *said unto Noah*:—*Thou shalt come into the ark; thou, and THY SONS, and thy wife, and thy sons' wives, WITH THEE.—And THE LORD said unto Noah: Come thou, and ALL thy house into the ark.—And Noah did ACCORDING UNTO ALL THAT THE LORD COMMANDED HIM.—And Noah went in, and HIS SONS, and his wife, and his sons' wives, WITH HIM, into the ark.* Gen. vi. 13, 18; vii. 1, 5, 7.

According, then, to the distinct testimony of Scripture, Ham was taken into the Ark: not privately through a stratagem of his mother, but openly along with his father; not through the sinfully yielding temper of Noah, but by the direct command of the Lord.

Consequently, the result of our author's semi-plagiarised speculation is: that, while God destroyed the Antediluvians *on account* of their addiction to the impious Mysteries of Cain, he preserved Ham, who had been notoriously ad-

mitted into all the horrible secrets and vile practices of these self-same Mysteries, not only against every principle of even-handed justice, but likewise (the very reason, consistently enough ascribed by the Sethite Heretics to the evil angels) *on purpose* that he might retain those identical Mysteries himself and thus introduce them into the new world.

Such a result, of which it is hard to say whether the folly or the impiety, the *unintentional* impiety, I trust, is the greater, effectually demolishes all our author's wild speculations : and, in the way of a *Reductio ad absurdum*, fully clears the character of Ham, which, purely on the strength of a far-rago of idle legends, Rabbinical and Ecclesiastical and Pagan, this writer would so foully asperse.

3. I may add : that, in yet another particular, he equally contradicts the Bible.

Noah, he gravely propounds, had *many more* sons than three : but these, as Ham *ought* to have done, *all* perished in the deluge.

Here, so far as I know, our adventurous author is strictly original. Pseudo-Berosus, or Annius of Viterbo, assures us : that, *after* the deluge, Noah became the father of many sons, all of whom were giants ; and that he so doted upon them, as to induce his wicked son Ham, who was deeply versed in the illicit science of Magic and Witchcraft, to employ means which should prevent the further increase of this younger and

favourite family. Pseudo-Beros. Antiquit. lib. ii. fol. 13. lib. iii. fol. 25. Witteberg. 1612. But he does not venture to tell us: that he had a numerous family *before* the deluge, all of whom, save three sons, perished in the waters. This was left for our author to do. Yet, if we may believe Scripture, not only was Ham taken into the Ark by God's own command; but likewise, with him, ALL the house, or the WHOLE then living family of Noah. Gen. vii. 1.

4. But, however hardly our author has dealt with Ham, it must be acknowledged that he has mercifully spared the second great father of mankind, though, on the historical principles of the *Nimrod*, a very pretty quarrel might have been got up with him.

The Cabbalists, as we learn from Martin Delrius, are positive: that Noah wrote a valuable Work on Natural Magic; that he carefully took it with him into the Ark; and that his graceless son Ham purloined it from him. Ham gave it to Mizraim; which satisfactorily accounts for the deep science of the far-famed magicians of Egypt: but then Ham himself must have derived his Mysteries from his own father; an interesting circumstance, which our author entirely pretermits. Martin. Delr. Disquisit. Magic. lib. i. c. 5. quæst. 1. p. 70. apud Fabric. Pseudepig. vol. i. p. 32.

Honest Martin pronounces this to be mere

cabalistic trifling. *Cabbilistæ nugantur*, says he. But William Postell, in the title of his book concerning Origins, imprinted at Basil by Opotin in the year of grace 1553 (I love to be particular), assures us: that he himself had perused, and had greatly profited by, the Books of Enoch and Noah; a clear proof, both that Noah wrote on Magic, and that his Work was extant so late as the middle of the sixteenth century.

However, whether Delrius or Postell be in the right, the author of *Nimrod* suffers Noah to go scot free, and pours all the vials of his wrath upon the head of Ham. See Fabric. Pseudepig. sect. lxxxiv. vol. i. p. 263, 264.

IV. To conclude this great argument with becoming gravity: the whole weight of my reasoning, built upon the recorded FACT that the curse of servitude was pronounced upon Canaan *alone* and not upon Ham in *all* his posterity, still remains; and never was there a more miserable failure, mixed up with a perpetual misrepresentation of myself, than the writer's attempt to get over this difficulty.

Though the Bible declares the curse to have been pronounced upon Canaan; he tells us, that, when the curse was pronounced, Canaan himself was not yet born: and, because, in treating of the predicted servitude, I use the word *Canaan* collectively, he actually affects to doubt, whether I do not suppose that the man *Canaan* was still

alive when the Israelites conquered Palestine and that he *personally* became their servant.

Meanwhile, my argument remains in full force : for I need scarcely stop to remark, that, had the curse been proleptically pronounced upon a still *unborn* Canaan, Ham would scarcely have bestowed upon a son of his, *when born*, that prophetically ill-omened appellation.

The author is constrained to admit, for the HISTORICAL FACT was too notorious to be denied : that Ham's posterity were about to enjoy an unparalleled share of worldly greatness.

Yet he carefully refrains from giving any solution of the difficulty before him.

He asserts, indeed, though without a shadow of authority for the *second* part of his assertion : that *The prophecy was given CONCERNING the nation Canaan, but AGAINST the apostate Ham*. Still, nevertheless, the difficulty itself remains unsolved : and, upon *his* hypothesis, the difficulty will always be the following.

*If Ham were the MORAL offender, why should the curse have been EXCLUSIVELY pronounced upon the descendants of his SINGLE son Canaan, and not have been EQUALLY pronounced upon the collective descendants of ALL his sons ?*

By the circumstance of its being left unanswered, the argument is confessed to be unanswered. See Nimrod. vol. iv. p. 381. 385. March 13. 1844.

## NUMBER X.

## NIMROD.

As I have more than once had occasion to notice the very singular anonymous Work entitled *Nimrod*, and as its subject runs in a certain degree parallel with the subjects of my two first Dissertations: it may not be improper, to give some account of its plan, and to state what I deem its palmary evidential deficiency.

I. After a careful and attentive perusal, the impression, which it has left upon my own mind, is that of an ingenious Romance, mixed however with a certain portion of truth, though deformed by an insufferable arrogance toward other writers.

For the laudable purpose of exhibiting a constant struggle between the promised Seed of the Woman and the Infernal Serpent, not content with soberly treating this grand theme as the lamented Bishop Van Mildert has done in his *Boyle's Lectures*, the author of *Nimrod* would join the present age to the age of the Fall, by a constant transmission, through all the inter-

vening ages, of certain Satanical Orgies, supposed in the first instance to have been the invention of Cain, and alleged to have been by him handed down to his descendant Lamech and thence successively to Ham and Cush and Nimrod and the allied Pagan Priesthood and the Epopts of the various though identical ancient Mysteries and the early Heretics of the abominable Schools of Gnosticism and Manichèism and the more modern Templars and Rosicrusians and Albigenses and Free-Masons and in short all other similar Secret Societies.

In the development and establishment of this System, he would give us as complete and circumstantial a history of Cain himself, and his descendant Lamech with his three sons and his daughter, and Ham and his wife, and Cush the first-born of mankind after the deluge, and Nimrod, and his portentously incestuous mother Semiramis, as if he had lodged and boarded in their respective households: though the greatest part of what he says, touching the *real* individuals, must needs be purely imaginative; and though there can be little doubt, that Semiramis, the mythological daughter of the fish-goddess Derceto, and fabled to have been transformed into a dove which afterward became the banner of the great Iranian Empire, was no other than a personification of the dove which Noah sent forth from the Ark. The mode, likewise, in which he



acquires his information, is no less extraordinary than its minute particularity.

1. According to the plain account in the Inspired History, mankind, when they first emigrated in a body from Armenia the mountainous region of the Ark's appulse, naturally following the course of the Euphrates in the valley of which they would the most easily find provision both for themselves and for their herds, were conducted by it to the eminently fertile plain of Shinar.

Here, under the guidance of Nimrod and his Cuthites whom he had artfully formed into a military caste by the hardy and then useful exercise of hunting wild-beasts, they stopped short in their first journey : and, to prevent themselves from being scattered abroad upon the face of the whole earth, they proceeded to build a city and a tower. This, accordingly, was the *beginning* of that bold adventurer's kingdom.

But the attempt to set up an universal monarchy, associated with those peculiar forms of Commemorative Theology which we *know* to have since generally prevailed and therefore of necessity to have been carried off from a *common* centre, was frustrated by the direct interposition of the Almighty. As an effectual mean of breaking up their project, the language of the builders, who hitherto had worked in harmony, was miraculously confounded, so that they could not understand one another's speech. Thus the Lord scat-

tered them from thence upon the face of the whole earth: and, by reason of this dispersion, they left off to build the city.

Such was the general result of the frustration of the attempt: but, while some migrated into this country and others into that country, Nimrod, in particular, went forth out of the land of Shinar into Ashur or the region subsequently denominated *Assyria* (for such, as noted in the margin of our Bible-Translation, is the proper version of the Original): and there he built Nineveh; which thus became the *continuation* of his kingdom, as the now deserted Babylon had been its *beginning*. See Gen. x. 8—12. xi. 1—9.

2. This is the plain account of the matter given by Moses. But the author of *Nimrod* assures us, that the following highly embellished narrative must be received as a correct statement of those early transactions.

*Previous* to the confusion of language, and therefore *previous* to the scattering of mankind abroad upon the face of all the earth, Nimrod, horrified at the incestuous passion of his mother Semiramis who herself had given birth to him by a prior incest with her grandfather Cush, voluntarily went forth from the land of Shinar and built Nineveh: thus leaving his worthless parent queen of the hitherto undisturbed Babylon.

The Noachidæ, however, at large, still *previous* to the confusion of language and the general dis-

persion of mankind, weary of her unprincipled and profligate tyranny, made war, with one consent, upon her capital.

Upon this, somewhat unaccountably (it must be confessed), Nimrod, the true oriental Memnon of Classical Fable, came, with his warlike Cuthites, from Nineveh, to aid his mother and the beleaguered Babylonians: but, as an apt requital, he was, by his ambitious parent, blown up, from what is now called the *Birs-Nemroud*, either by gunpowder or by some similar composition handed down from the antediluvian science of the Cainites.

Her unfortunate offspring having been thus compendiously disposed of, she gave out that he had been miraculously translated to heaven in a storm of thunder and lightning. But she preserved his head, which, by art magical, she made into an oracular Teraph: and this Teraph was the real prototye, both of the Gorgon's Head, and of the Cephalic Teraphim of the Rabbins, and of the speaking Brazen Head manufactured by Roger Bacon, and of all other Heads of the like quality and description.

Finally, *after* the occurrence of these several extraordinary matters, and *not* till then, the language of mankind was confounded, and the general dispersion of the Noachidæ took place.

Meanwhile Babylon, instead of the building of the city being *discontinued* (which Moses asserts to have been the fact), was *completed*: and thus,

during several generations of Eneadæ who were a sort of royal logs, remained, the undeserted and highly flourishing head of a mighty central Empire, under the long regency of Semiramis; who, ultimately, however, met with her deserts in the punishment of rosicrucian crucifixion.

3. We naturally ask: Whence *could* the ingenious author have learned all these marvellous particulars; since the Bible is not only silent, but what is still worse, to all appearance, even contradictory?

The process, through which he gathers his information, is this.

Both in spirit, and in the letter also by local appropriation, Babylon and Ilium and early Rome are identical.

Hence, what is related of the one, is, in reality and effect, related of the others also.

If, therefore, dissatisfied with the scantiness of scriptural information, we desiderate an exact and circumstantial history of primeval Babylon, we must turn to the mythic histories of Ilium and Rome.

These principles being laid down, we have simply to adopt the following articles of belief.

Greek was the primeval language: and it remained unchanged at Babel. Homer was the son of Telemachus, and the grandson of one Odysseus or Ulysses, a crafty contemporary of Semiramis and Nimrod. Semiramis herself was the far-famed Helena. Cush was Priam. Nimrod, as

already hinted, was Memnon. The king of the Noëtic Confederacy in arms against Babylon, whatever might have been his precise name, was the king of men Agamemnon, the pendragon of the Hellenic Confederacy in arms against Ilium. The final dispersion of the Noachidæ from Babylon was the old traditional dispersion of both Greeks and Iliensians from Troy. The whole Iliad, in short, notwithstanding the minute local particularity of Homer's catalogue which hitherto has so grievously misled us, relates altogether, in what the Italians call *Gergo*, to the early affairs of Babylon: and thus, very happily, supplies numerous interesting particulars, which have been omitted by Moses.

The scheme of belief, thus applied to Troy, must also be applied to Rome.

Accordingly, the mixed mythological history of the eternal city is merely a local appropriation and repetition of events, which really occurred at Babylon. Romulus and Tarquin are each, respectively, Nimrod in travestie. Rhea-Sylvia was Semiramis. Brutus was Ulysses, not however the hero of Ithaca, but the subtle intriguer of Shinar. And the Capitol, so called from the Teraph-Head of Nimrod, was but the mimetic double of the Tower of Babel.

This code of historic faith being adopted, the main business will be accomplished. Henceforth, by the *fabulously* recorded transactions of Rome

and Ilium, we may easily demonstrate what *actually* took place at Babel.

Working from such principles, for instance, we may clearly learn the whole history of Nimrod, even to its most minute particulars, from a judicious combination of the matters predicated of a vast variety of different persons; who, though they appear not either in the early history of Rome or in the tale of Troy divine, must all, nevertheless, be identified with Nimrod.

Thus, if we wish to be convinced that the son of Cush was specially handsome; we are referred, not to black Memnon as Virgil calls him, but to the proverbial beauty of Adonis. If we ask a proof of the incestuous passion of Semiramis for the great hunter Nimrod, and of his subsequent murder by his exasperated mother; we have it, in the story of Phedra and Hippolytus, and in sundry other stories of a similar concoction. But, if we wish to learn, why we must *particularly* believe that Nimrod was blown up by gunpowder; which catastrophè was improved into a figment of his having been translated to heaven: we are confidently referred, as affording proof positive of the fact, to the mysterious aphanism of Romulus in a storm of lightning, and to the chemical burning of Hercules by Deianira. In like manner, if we require evidence, that Nimrod through the management of Ulysses was driven by his abandoned mother to quit Babel, and that he thence

retired to Nineveh *before* any evil happened to the Tower and City : we have it, most distinctly, in the expulsion of Tarquinius Superbus from Rome, by the management of Brutus, and on account of the *pretended* injury done to Lucretia ; for, in truth, this celebrated gentlewoman was no other than the first tempting and then accusing Semiramis, and, consequently, notwithstanding the attempt to whitewash her, was (as the phrase runs) no better than she should be. Still again, on the same thaumaturgic principle, the apocalyptic Harlot of the *mystical* Babylon, though even *in terminis*, the interpreting angel declares her to be *that great city which reigns over the kings of the earth*, turns out, after all, to be that sort of *Ecce iterum Crispina*, the literal WOMAN Semiramis : whom the author asserts to have reigned in the *literal* Asiatic Babylon, after she had contrived, first to eject, and finally to blow up, her son Nimrod.

Cain, and the Cainite Lamech, the alleged preceptor of Ham, are dealt with exactly in the same manner.

Our author pronounces ; that such and such individuals, recorded in pagan lore, are clearly Cain and his descendant : and then, from the deeds ascribed to those individuals, he gives with wonderful particularity, a history of the antediluvians in question.

4. I am not conscious that I have caricatured

this very singular Work : though, at times, I have been tempted to suspect, that *its* author, like the whimsical author of *Hermippus-Redivivus*, has amused himself with gravely practising upon the credulity of his readers. I have had no opportunity of following him to numerous cabalistical and rosicrucian Productions, of which I never heard before : but my confessed ignorance of them is certainly no proof of their non-existence. Hence, not having searched for the Books in order that I might verify the references, I cannot here make the pathetic complaint of a more diligent, than fortunate, investigator of truth in the matter of the *Hermippus*. The gentlemen, as I remember, having a Work of his own in hand on the Elixir Vitæ and the Grand Magisterium, very laudably wished to examine, for his further illumination, sundry out-of-the-way Books, as such articles are familiarly called, gravely adduced, by way of vouchers, in *The Sage's Triumph over Old Age and the Grave*. But, wherever Dr. Campbell, to whom the *Hermippus-Redivivus* is ascribed, might have fortune'd to light upon those books ; our honest inquirer after truth, at the end of a long and painful search, was constrained to state, that the Books in question could be found, neither in London, nor yet in the gigantic storehouse of the Bodleian. Probably had he journeyed on the Hippogriff behind Astolfo, he might have found them in the Moon, where, if we may credit



the poet, all things lost on earth are carefully deposited.

II. To treat the matter, however, seriously, I have now to point out what I deem the palmary evidential deficiency of *Nimrod*: though, perhaps, the reader will have already discovered it for himself.

1. It is, I think, quite indisputable: that the facts, RECORDED in the Inspired Scriptural History, both of Early Antediluvianism and of Early Postdiluvianism, afford the true key to that Commemorative scheme of Mythologising Paganism, which, by the very circumstance of its substantial identity in every quarter of the globe, demonstrates itself to have originated from a common centre.

On this reasonable and intelligible principle, Mr. Bryant, Mr. Harcourt, and myself, not to mention various other similar inquirers such as my learned friend Mr. Deane for instance, have steadily gone to work: and it is hoped, that, through this line of investigation, a powerful testimony to the divine truth and strict accuracy of Holy Scripture has been successfully adduced.

2. But the author of *Nimrod*, who, with all his eccentricities, certainly seems to have the interest of religion at heart, has, most unfortunately, made a complete inversion of this principle.

Instead of employing, in order to elucidate the

Harmonic Mythology of the Gentiles, what is actually RECORDED in Scripture: he would bring, out of the legendary fables of Paganism and Rabbinism and Ecclesiastical Heresy, matters, which are to establish *historically* various alleged facts that are NOT RECORDED in Scripture.

3. Here lies the marked difference between the two plans; a difference no smaller, than between *reasonable* and *unreasonable*: and here is the cause of our author's failure, when his Work, though containing much that is *separately* valuable, is considered as a systematic *whole*.

Yet so strangely is he wedded to his false principle, that he more than once has described statements of my own as being even *monstrous* (for *that* seems to be his favourite term of vituperation), avowedly because I do not feel myself warranted to receive, as indisputable historical facts, matters, which may peradventure be extracted from the wild legends of Paganism or Rabbinism or Heresy, but which most assuredly are NOT RECORDED in Scripture.

Abstractedly, some of these matters may or may not be true; as, for instance, Lamech's peculiar relish for a roasted infant: but, unless our *SOLE* authentic History will vouch for them, which it DOES NOT; it is marvellously idle to treat them gravely as historical truths, and it is positively absurd to fall foul upon a quiet person who declines to receive them upon such mere fabulis-

ing and gratuitous testimony, as the author of *Nimrod* produces.

Take, drawn out in mood and form, though already noticed in brief, the following specimen of his evidential demonstrations.

Lycaon, as we are credibly informed by the unimpeachable veracity of Ovid, killed a molossian hostage, and set his limbs, partly boiled and partly roasted, before Jupiter: which enormity immediately preceded the deluge. But Lycaon was the Cainite Lamech. THEREFORE Lamech was in the habit of dressing for his table sucking children from the breast: and this enormity hastened on the catastrophè of the flood.

Now such may or may not have been the epicurism of Lamech, and such may or may not have been the *special* enormity which was the *immediate* cause of the deluge. But, even with the aid of Tantalus and Atreus whose parallel crimes form a subsidiary part of our author's demonstration, it may be fairly doubted, whether we have any satisfactory historical *proof*, either that Lamech was an inveterate devourer of young children, or that his atrocity was eminently marked by the disappearance of the horrified sun during the prevalence of the avenging waters.

In the way of the *Ex pede Herculem*, I give this as a specimen of the working of that *inverted* principle, which the learned gentleman makes the basis of his very curious Performance.

4. To the *true* principle, which works *downward* from facts RECORDED in Scripture, and which thus, on the intelligible ground of commemorative local appropriation by the various tribes of the dispersed Noachidæ, accounts for the several traditions, that the Ark rested, either on the peak of Chaisa-Ghar, or on the summit of Parnassus, or on the top of Snowdon, or, in short, on any other lofty mountain in any other part of the world, no sane person will object: for he will readily perceive, that all these traditions, which concur in the *fact* and which differ only in the *locality*, must, as their very harmony shews, have originated from the single circumstance of the Ark's appulse upon Ararat so minutely related in the Book of Genesis.

But, were we to *invert* the principle, and, from mere pagan tradition, to argue *upward* the reality of a deluge and of an escape by a single family in a mighty ship; while yet the Inspired Word of God, which professes to give the history of the world from the beginning, was, by the hypothesis, TOTALLY SILENT respecting such matters; just as silent, I mean, as it is respecting Cain's impious Mysteries and Lamech's taste for the flesh of sucking infants and Ham's tuition by the three sons of Lamech and the blowing up of Nimrod with gunpowder by his incestuous mother: our argument, that there *must* have been a deluge and a single family saved in an ark because *fables*

specify what the *Bible* RECORDS NOT, would, in that case, be the standing argument employed by the author of *Nimrod*.

It is much to be regretted, that, by this process, which, unwise in itself, involves the charge of being wise above what is written, he has thrown, most unintentionally no doubt, an air of ridicule upon truth itself. March 15, 1844.

THE END.









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